The REMARKABLE

SAYINGS, APOTHEGMS AND MAXIMS OF THE Eastern Nations;

Abstracted and translated out of their Books, written in the *Arabian*, *Persian* and *Turkish* Language: With REMARKS. By *Monsieur Galland*, who liv'd many Years in those Countries.

Translated out of French.

London, Printed for *Richard Baldwin* near the *Oxford*-Arms in *Warwick-Lane*; and *William Lindsey*, at the Angel in *Chancery-Lane*. 1695.

15-365

THE PREFACE.

THIS *Book is divided into two Parts; the firſt contains the remarkable and witty Sayings of the Eaſtern Nations, and the ſecond their Maxims. The Reader, who is in any meaſure acquainted with the Works of the Antients, will eaſily obſerve, that the firſt Title is the Interpretation of that of* Apothegms, *which* Plutarch *gave to his Collection of the Remarkable Sayings of the Antient Kings, and Captains, both* Greeks *and* Romans: *and* Valerius Maximus *intitles his* Dicta memoratu digna, *which doubtleſs is almoſt the ſame.*

The Deſign of Plutarch, *as he ſays himſelf in his Dedication to the Emperor* Trajan, *was to ſhow what was the* Genius

of those Great Men he speaks of; and mine is to set forth both the Genius *and Character of the* Eastern *Nations. For as the* Apothegms *discover the Solidity of Judgment and Uprightness of Heart, and the witty Sayings and* Repartees, *the Vivacity and Subtilty of Wit, the Reader may perhaps be convinced by the perusing of this Book, that the Eastern Nations come nothing short of the Western in Wit and Judgment.*

Under the Name of Eastern People, I include not only the Arabians *and* Persians, *but also the* Turks *and* Tartars, *and almost all the other Nations of* Asia, *to the Borders of* China, *both* Mahometans *and* Pagans. *The Sayings of* Ginghiz-khan, *and* Oghtaï-khan, *which I have related, prove that the* Turks *and* Tartars, *who are the same with the* Scythians, *have still to this day almost the same* Genius *and Customs mentioned by* Quintus Curtius, *and other antient Writers. I attribute the Maxims, which make the second Part of this Work, to all those Nations, because they are abstracted not only from the Books of the*

Ara-

Arabians, *but alſo from thoſe of the* Perſians *and* Turks, *tho there may be ſome difference amongſt them, the Authors following the particular* Genius *of their own Country.*

I do not deſign to collect all the remarkable or witty Sayings of the Eaſtern Nations, no more than Plutarch *or* Valerius Maximus *did thoſe of the* Greek *and* Roman; *that Undertaking would be too great: but if this Collection be kindly received, I ſhall publiſh a ſecond Volume, having ſeveral other Original Pieces to peruſe.*

The Arabian, Perſian *and* Turkiſh *Books which I have read, or the Obſervations that I made my ſelf while I travelled into thoſe Countries, have furniſhed me with the Remarks that I thought neceſſary for the underſtanding of this Work. I have made uſe of them ſpecially to denote the Times wherein the* Caliphs, Sultans, *and other Princes whom I mention, liv'd; and to make it the more eaſy and plain, have reduc'd the Years of the* Hegira *to the Years of the Nativity of Jeſus Chriſt.*

I have abſtracted this Work, partly from printed Books, and partly from Manuſcripts: the Books are the Hiſtory of the Caliphs *by* Elmacinus, *the Hiſtory of the* Dynaſties *by* Alvu-lfarage, *both in* Arabic; *and the* Guliſtan, *which is a Work of* Saadi *in* Perſian.

The Manuſcripts are the Bahariſtan *of* Giami *in* Perſian, *writ after the Model of the* Guliſtan; *the Inſtruction of a King of* Mazanderan *to his Son in* Perſian, *of which I give a pretty large Account in my Remarks*; *the Abridgment of the Mahometan Hiſtory written in* Perſian, *under the Title of* ſelect Hiſtory, *tranſlated into the* Turkiſh *Language*; *another Abridgment of the ſame Story, written alſo in* Perſian *by* Ommia Jahia Cazbin; *the Hiſtory of* Ginghiz-khan *in* Perſian, *by* Mirkhond, *which makes part of his general Hiſtory, containing ſix Volumes in* Folio; *the Hiſtory in* Perſian *of* Schahroch *Son of* Tamerlan, *and of his Succeſſors, by* Abdurrizzac Effendi; *the univerſal Hiſtory of* Mehemmed Lari *in* Perſian, *of which there is a Tranſlation*

in

in the King's Library; the Ottoman History since Sultan Osman *to Sultan* Selim *the first inclusively, written by* Cogia Effendi, *named otherwise* Saad-eddin, *Son of a Favourite of the said* Selim; *the History of the* Turkish *Poets by* Letifi, *who liv'd in the Reign of Sultan* Soliman; *and lastly a Collection of witty Sayings and Jests in* Turkish, *amongst which I have chosen those that seemed to me really witty, and that were not against Morals or good Manners.*

The Maxims are extracted out of those that Orpenius *and* Golius *have promiscuously publish'd with the Arabic Proverbs, out of two Manuscripts, one that I brought with me from* Constantinople, *and the other, which is to be found in the Library of the late Monsieur* Thevenot. *I have also made use of the* Indian Tables *of* Bidpai, *written in* Turkish *and* Persian, *and of several other Books of Morals, both* Arabian, Turkish *and* Persian, *in Prose and in Verse.*

I could enlarge my ſelf upon the Natural Parts of the Eaſtern Nations; but I leave it to the Reader to judg himſelf, if they deſerve the hard Name of Barbarous, *which ſome People have beſtowed upon them; and if they have not as much right to lay Claim to Wit and Judgment as any Nation of* Europe.

ADVERTISEMENT.

Miſcellanea: Or, a choice Collection of Wiſe and Ingenious Sayings, *&c.* of Princes, Philoſophers, Stateſmen, Courtiers, and others; out of ſeveral Antient and Modern Authors: For the pleaſurable Entertainment of the Nobility and Gentry of both Sexes. By *G. M.* Printed for *William Lindſey*, at the Angel near *Lincolns-Inn* in *Chancery-Lane.*

The

The Remarkable Sayings, Apothegms and Maxims of the Eaſtern Nations; with Obſervations upon them.

1. A *Mahometan* conſulted *Aïſcheh*, one of *Mahomet*'s Wives, asking her Advice about the Conduct of his Life: *Aïſcheh* anſwered; Acknowledg God, command your Tongue, refrain your Anger, get Knowledg, ſtand firm in your Religion, abſtain from Evil, converſe with good People, cover the Faults of your Neighbour, aſſiſt the Poor with your Alms, and expect Eternity for your Reward.

Obſervation. According to the Mahometan Hiſtories, *Mahomet* had fourteen Wives, amongſt whom was this *Aïſcheh*, Daughter to *Aboubekir*, the firſt Succeſſor of *Mahomet*. She liv'd nine Years with him, and died a long time after under the Reign of *Caliph Maavia*, ſhe being then 65 Years old.

2. *Hormouzan*, whom the King of *Perſia* had intruſted with the Government of *Schouſchter*, the Capital City of the Province of *Khouſiſtan*, fought the *Arabs* ſeventy times, when they conquer'd the King-

dom of *Perſia*. But at laſt the *Arabs* took him Priſoner, and brought him to *Omar*, the ſecond Succeſſor of *Mahomet*, who order'd him to be put to death. Before his Execution, *Hormouzan* call'd for Drink, but the Terror of Death had ſo much ſeiz'd upon him, that he had not the Strength to drink the Water that was brought him. Whereupon *Omar* bid him take Heart, for he had nothing to fear till he had drank; but ſeeing he drunk not, he commanded him to be beheaded. How, cry'd *Hormouzan*, you have given me my Pardon, and don't you keep your word? *Omar* being ſurpriz'd, and asking how he underſtood it? You have ſaid, anſwer'd the Priſoner, I had nothing to fear till I had drank, and I have not drank yet. The Company confeſs'd *Hormouzan* was in the right, and *Omar* granted him his Life.

Obſervations. It has been obſerved before me, that *Schouſchter* is the antient *Suza*, where the Kings of *Perſia* uſed to winter, it being ſituated in a very warm Climate, as well as the whole Province of *Khouſiſtan*, which is ſtill one of the Provinces of the Kingdom of *Perſia*, bordering to the *Weſt*, on the *Perſian* Gulf.

Hormouzan forgot the gracious Pardon of *Omar*, and was one of his Murderers.

3. *Taher*, the Founder of the Empire of the *Taherians*, in the Province of *Khoraſſan*, had killed the *Califé Emin*, and by that Murder raiſed *Mamoun*, *Emin*'s Brother, to the ſame

ſame Dignity. But *Mamoun* who truſted not *Taher*, notwithſtanding he was ſo much beholden to him, ſent him into *Khoraſſan* as his Governour, in order to remove him from Court. Whilſt he was in that Station, *Mamoun* declared for *Caliſe* after him *Ali Riza*, the 8*th* amongſt the 12 *Imams* Succeſſors of *Ali*, and ſent him into *Khoraſſan*; where *Taher* perform'd the Ceremony of the Coronation in the City of *Merou*, and taking the Oath to him, he ſaid, My Right-hand has raiſed *Mamoun*, and my Left pays the ſame Duty to you. *Ali Riza* anſwer'd, The Left-hand that raiſes an *Imam* to the Throne, may be call'd the Right.

Obſervations. This Action of *Taher*, and the Murder of *Caliſe Emin*, gave occaſion to the calling him *Two-handed*. He died in the Year of the *Hegyra* 210. that is, 825 *of our Lord*; having taken the Title of King ſometime before his Death.

The Saying of *Ali Riza* is grounded upon this, that being *Ali*'s Iſſue, and conſequently *Mahomet's* Offſpring, by reaſon of *Fatima* Daughter to *Mahomet*, whom *Ali* had married, he thought himſelf worthier of the *Caliſeſhip* than *Mamoun*, and his Predeceſſors; whom he, and all the Abettors of *Ali*, look'd upon as Uſurpers. His Authority as *Caliſe*, was acknowledg'd, and Money coined with his Name: but his Power, that was then equal to that of *Mamoun*, laſted only about two Years; for *Mamoun* repenting of his Gift, cauſed him to be poiſon'd at *Tous* in *Khoraſſan*, where he died. After his Death, his Corps was carried and buried in a Place call'd *Senabad*, belonging to the ſame Town; where a Tomb was erected for him. Since that time, the Mahome-

tan Superſtition has drawn thither ſuch vaſt Numbers of People, that a Town has been built there, with the Name of *Meſched*, ſignifying the Tomb of a Perſon that has been put to Death, or rather of a Martyr, becauſe the Mahometans look upon *Ali Riza* as ſuch. For amongſt them, thoſe that are put to Death by the Prince's Command, or killed in the War, are call'd *Martyrs*, and believed to be ſuch. The Devotion at the Tomb of *Ali Riza* does ſtill continue, and the Mahometan Pilgrims do yet reſort thither; eſpecially thoſe of *Khoraſſan*, and the Neighbouring Provinces.

Khoraſſan, of which mention will be yet made in this Book, is a great Province, or rather a conſiderable Kingdom, on this Side the River *Oxus*; comprehending the Provinces of *Ariana*, *Bactriana*, and the *Paropamiſades* of the Antient: The *Uzbecs* are at this time Maſters of that Kingdom, together with that of *Maveramahar*; that is, of the *Tranſoxiana* or *Sogdiana*; of which *Samarcand*, named by *Q. Curtius Maracande*, is the Capital.

4. *Jacoub* the Son of *Leits*, who having ſeized upon the City of *Siſtan*, and the Dominions depending upon it, had made himſelf Soveraign, enter'd the Province of *Khoraſſan* to ſubdue it, and went to attack *Mehemmed*, the 5*th* Succeſſor of *Taher*, in the Town of *Niſabor*, which he had choſen for the Capital of his Kingdom. *Mehemmed* hearing of his Approach, ſent to aſſure him that he was ready to ſubmit if he brought Letters with the Seal of the *Calife*; but that he was very much ſurprized he ſhould come againſt him in an hoſtile Manner, without Order. *Jacoub*, who acknowledg'd not the Authority of the *Calife*,

Caliſe, drew his *Scimiter* out of the Scabbard, ſaying, Here's my Order; and ſo enter'd *Niſabor*: where he made *Mehemmed* Priſoner, with 160 Perſons more of his Family, and ſent them to the Town of *Siſtan* under a ſtrong Guard.

Obſervation. *Leits*, the Father of *Jacoub*, of whom we ſpeak here, was call'd *Leits Saftar*; that is, the Copper-Merchant; becauſe of his Profeſſion: and from that Name *Saffar*, *Jacoub*, together with his Brother *Amrou*, and *Mehemmed* Son to *Taher*, who ran after him, were ſirnamed *Saffarans*. *Jacoub*, from his Youth, had ſuch a ſtrong Inclination to bear Arms, that his Father endeavoured in vain to bind him to his Trade, and was forced to leave him to himſelf. When he was Maſter of his own Actions, he turn'd Highway-Man; but was ſtill ſo honeſt, as to leave ſomething to thoſe he robbed. Upon a time he broke into the Treaſury of *Dirhem*, Governour of *Siſtan* for the *Caliſe*; and in the Dark, laying his Hand upon ſomething that glitter'd, he put what he laid hold of into his Mouth, believing it was precious Stones: but finding it was *Salt*, he went out without carrying any thing away. The next day the Governor hearing that his Treaſury had been broken up, and nothing diminiſhed, made a Proclamation that the Robber might ſafely diſcover himſelf, and that he ſhould not only not be puniſhed, but that he would do all he could to oblige him. Upon this, *Jacoub* appear'd, and the Governor asking him, why he carry'd nothing away? *Jacoub* told him this Story: and added, I thought I was become your Friend by eating of your *Salt*; and that by the Laws of Friendſhip, I was not allow'd to diminiſh any thing belonging to you. *Dirhem* gave him ſome Employment; which he diſcharged with ſo much Valour and Conduct, that at laſt by degrees, he made him General of his Army.

But after the Death of *Dirhem*, *Jacoub* laying hold of his Power, expell'd the Sons of *Dirhem*, ſeized upon *Siſtan*; and after that conquer'd *Khoraſſan*, *Perſia*, and ſeveral other States; of which he made a vaſt and powerful Empire. He died in the Year of the *Hegyra* 262. *of our Lord* 875.

5. *Amrou Leits* conſiderably inlarg'd the Kingdom left to him by his Brother *Jacoub*; and to do it yet more, he reſolved to deſtroy the *Caliſe*, and proclaim'd War againſt him. But the *Caliſe* oppoſed to him *Iſmail*, the firſt King of the Family of the *Samanians*; and *Iſmail* taking him Priſoner, ſent him to the *Caliſe*. *Amrou* was a very magnificent and liberal Prince; ſo that no leſs than 300 Camels were employ'd in carrying his Kitchin Utenſils when he was in the Field. The Day he was overcome and taken Priſoner by *Iſmail*, he ſaw near him his chief Cook, who had ſtuck to him; and he ask'd him whether he had any thing to eat? The Cook, that had yet ſome Fleſh left, put it preſently on the Fire in a Pot, and went to look for ſomething to treat his Maſter in his Misfortune the beſt way he could. In the mean while, a Dog came by chance, and put his Head in the Pot to take away the Meat; but by reaſon of the Violence of the Fire, he could not do it; but lifting up his Head, the Pot-hook fell on his Neck, and being not able to diſintangle himſelf,

himſelf, ran away with Pot and all. *Amron* could not forbear laughing: and as one of his chief Keepers wonder'd how a King being Priſoner, could laugh; he anſwer'd, This Morning 300 Camels were ſcarce enough to carry what belong'd to my Kitchin, and this Afternoon you ſee a Dog running away with it all about his Neck.

Obſerv. The *Calife* mention'd here, was *Mutadad*; who kept *Amron* Priſoner two Years: But after the Death of the *Calife*, *Amron* was ſlighted, and ſtarved in his Priſon. *Mutadad* died in the Year of the *Hegyra* 289. *of our Lord* 901.

6. A Slave of *Amron Leits* ran away, but being purſu'd was brought back; and that King's Grand *Vizier*, who hated the Slave, ſolicited *Amron* to put him to Death, ſuggeſting to him, it would be an Inſtance to deter others. Hereupon the Slave caſting himſelf on the Ground before the King, ſaid; 'Whatever your Majeſty 'will be pleaſed to order as to my Deſtiny, 'it muſt be done; for a Slave cannot find 'fault with the Judgment of his Lord and 'Maſter: but becauſe I have been brought 'up in your Palace, as a Mark of my Grati-'tude, I could wiſh you might not anſwer 'for my Blood at the Day of Judgment: 'And therefore if you deſire I ſhould be 'kill'd, let it be under a Pretence of Juſtice. *Amron* ask'd him what he meant by that

Pretence? 'Suffer me, anſwer'd the Slave, 'to kill the *Vizier*, and then you will be in 'the Right in taking away my Life to re- 'venge his Death. *Amron* laugh'd at the Conceipt, and ask'd the *Vizier* what he thought of it? The *Vizier* anſwer'd, I deſire your Majeſty to forgive the Wretch; he might draw ſome Misfortune upon me: I have deſerv'd that Anſwer; not conſidering that when we deſign to kill another, we expoſe our ſelves to be kill'd as much as him whom we intend to murder.

7. In the firſt Ages of *Mahometiſm*, a Mahometan ſaid he was God. A Year ago, ſaid ſome body to him, ſuch a One who pretended to be a Prophet, was put to Death; are you not afraid of the like Treatment? O, anſwered he, they did well to put him to Death, for I had not ſent him.

Obſerv. As to that falſe Prophet put to Death, 'tis obſervable that the Mahometans hold *Mahomet* for the laſt of Prophets; after whom God is not to ſend any other: ſo that they are perſwaded they may ſafely kill, as Diſturbers of the Publick Society, all thoſe that pretend to that Quality.

8. A *Calender* who obſerv'd not the Faſt of *Ramazan*, and took beſides the Liberty of drinking Wine, was adviſed that, ſince he did not faſt, he ought at leaſt to forbear drinking Wine. Whereupon he anſwer'd, I have forſaken the Practice of a Precept, will you

you have me alſo to forſake the Practice of this Tradition?

Obſervations. The *Calenders* amongſt the Mahometans, are a ſort of People who forſake Father, Mother, Wife, Children, Relations, and all things; running through the World, and living on the Alms that are given them: but for all that, they are not better Obſervers of their Religion, as may be ſeen by this Inſtance.

Calender is alſo the Chief of a Nation, Tribe, or People. For Inſtance; In the Hiſtory of *Scharah* and other Sons and Iſſue of *Tamerlan*, Heads of 20 or 30000 *Turcomans*, that had paſs'd from *Perſia* into *Khoraſſan* to ſettle themſelves there, are call'd *Calenders*. The *Armenians* of *Iſpahan*, who inhabited the *Ward* of *Julfa*, have alſo a Chief named *Calender*; who in that Quality repreſents the Grievances of his Nation to the King of *Perſia*, or his Miniſters; and cauſes the Will of the Court to be put in Execution by thoſe of his Nation.

9. At a certain time, a pretended Prophet was preſented to the *Calife Haroun Erreſchid*, whoſe Subject he was. The *Calife* not doubting but the ſuppoſed Prophet had his Brains crack'd, ſent for his Phyſicians to adviſe for a proper Remedy. The Phyſicians did all agree that bad Food was the Cauſe of his Lunacy, and ſaid, that a good Diet might conduce to his Cure. Hereupon the *Calife* order'd they ſhould take him into his Kitchin, and feed him well during 40 Days: After which time, the *Calife* cauſed him to be brought to him, and ask'd him,

Whether he was yet a Prophet, and whether the *Angel Gabriel* ſtill came to declare him God's Will? The falſe Prophet anſwer'd, Becauſe I am in the Favour of God, he has procur'd me ſuch a good Kitchin, and commands me not to leave it.

Obſervations. *Haroun Erreſchid* was the 5th *Caliſe* of the Family of the *Abbaſſides*, and died in the Year of the *Hegyra* 193. *of our Lord* 808.

The Mahometans hold, that God ſends the Angel *Gabriel* on all his Errands; wherefore they believe he has dictated the *Alcoran* to *Mahomet*, and call all the Dreams contained in that Book, the Word of God.

10. A good harmleſs Man of *Sivri-Hiſſar* complain'd to one of his Neighbours, of a great Pain in his Eye; and ask'd him, whether he knew any Remedy for it? The Neighbour anſwer'd, Laſt Year having a great Tooth-ach, I cauſed the Tooth to be drawn and I was cur'd; I adviſe you to uſe the ſame Remedy.

Obſervation. *Sivri-Hiſſar* is a ſmall Town of *Natolia*; the Inhabitants of which are reputed very ſimple.

11. In the ſame Town of *Sivri-Hiſſar*, a Man lock'd up every day his Ax in his Cheſt: and his Wife asking the Reaſon of it, he anſwered, I am afraid leſt the Cat ſhould eat it: You jeſt, replied ſhe, Cats don't eat Axes. The Rogue, ſays the Huſband, has eaten a Liver that coſt an *Aſper* and a half; why ſhould not ſhe eat this Ax that coſt twenty?

Obſer-

Obſervation. An *Aſper* is a ſmall ſilver Coin of the value of two Farthings, that goes current through the Ottoman Empire, and is called by the Turks *Akgeh*, that is *Half-penny*; and the Greeks have tranſlated that word into their Tongue, by that of ἀσσάριον, that ſignifies the ſame: whence our *Franck* Merchants, and Travellers, have made the word *Aſper*, which is more in uſe than that of Half-penny.

12. A Mahometan Woman extream ugly, ask'd her Husband, by whom of her Relations he would allow her to be ſeen? He anſwered, by whomſoever you pleaſe, provided I never ſee you.

Obſervation. That Woman being ſo ugly, it might be asked how the Husband came to marry her? But 'tis eaſy to anſwer, that amongſt the Mahometans as well as amongſt us, Wives are often taken, becauſe Parents will have it ſo. Beſides, they are almoſt ever taken without being ſeen on the Face; and when they are married, they may not diſcover their Face before any body but by their Husband's Leave; it being reckoned a Sin in a Mahometan Wife, to ſhow her ſelf to any other Mahometan beſides her Husband. However, I have read in one of their Books, that it is not a Sin in them to ſhow themſelves to others that are not Mahometans. The Reaſon of which may be this, if I underſtand their Policy: They believe that though their Wives ſhow themſelves to Chriſtians, or to Jews, yet they will not be eaſily corrupted; 1*ſt.* Becauſe of the Hatred they bear to both, in which they have been educated: And, 2*dly.* becauſe of the ſevere Puniſhment, as ſtoning and drowning, to which thoſe that are convicted of that Crime are condemned. Moreover, they conceive that a great Good may from thence accrue to their Religion; becauſe Chriſtians or Jews being hindred from attempting the Chaſtity of Mahometan

Mahometan Women, by the Fear of Fire, may by thoſe means fall in love with them, and be brought to forſake their Religion to marry their Miſtreſſes. 'Tis certain that they intend ſuch a thing, which has often proved too ſucceſsful with them.

13. A *Cadi*, in preſence of the Sultan, ask'd a Mahometan, who gave himſelf out for a Prophet, to prove his Miſſion by a Miracle? The pretended Prophet ſaid, that his Miſſion was evident, by reaſon that he could raiſe Men from the dead. The *Cadi* replying, that this muſt be ſeen, for it was not ſufficient to ſay it. If you believe me not, anſwered the Prophet, let me have a *Scimiter* that I may cut off your Head, and I'll engage I'll raiſe you up again. The Sultan asked the *Cadi*, what he had to ſay againſt it? He anſwered, there needs no Miracle; I diſcharge him, and believe him to be a Prophet.

Obſervation. Upon that Principle, that Prophets muſt prove their Miſſion by a Miracle, the Mahometans, who believe that *Mahomet* is the laſt of Prophets, and that God has preſcribed to himſelf a Law to ſend none after him, hold alſo for certain, that he has divided the Moon into two parts with his Finger's End; and upon that falſe Miracle, they are ſo blind as to eſteem him a Prophet, and to credit whatever is taught in the Alcoran.

14. In the Town of *Samarcand*, a Learned Man took place of a Mahometan, who had the Alcoran by heart. The latter being

ing offended at the Boldneſs of the former, asked the Company whether the Alcoran or another Book, ought to be preferr'd? The Learned Man, who underſtood his Meaning, ſaid, the Alcoran undoubtedly, but not the Caſe of the Alcoran.

Obſervations. Amongſt the Mahometans there is a ſort of People who make it their buſineſs to get the Alcoran by heart, but commonly they know nothing elſe. They are called by the name of *Hafiz*, derived from a Verb, ſignifying *to keep in memory*. But as they are commendable only for that, the other Learned Mahometans have not ſo much Veneration for them as they pretend to; though otherwiſe they reverence the Alcoran as much as poſſible.

As the Alcoran is of very great uſe amongſt them, they ordinarily keep it in a Bag of green Cloth, or in a Leather or paſted Box. They alſo make Leather or paſted Caſes for other Books, eſpecially when the Binding is extraordinary, and ought to be carefully preſerved.

15. A Chriſtian having turned *Muſſulman*, ſix Months after, his Neighbours obſerving that he was not very careful of ſaying the five Prayers, to which he was obliged, as all the other Mahometans, they brought him before a *Cadi*, that he might be puniſhed: the *Cadi* asking him the Reaſon of his Behaviour, My Lord, ſays he, when I turn'd *Muſſulman*, you expreſly told me I was as clean and pure as when I came out of my Mother's Womb. The *Cadi* having own'd it, he added; If it be ſo, ſince

I have been but ſix Months a *Muſſulman*, pray tell me whether you oblige Children ſix Months old to ſay their Prayers?

Obſervation. This ſhows that amongſt the Mahometans, Eccleſiaſtical Cauſes are judged by the *Cadies* as well as the Civil.

16. Another Mahometan, that did not ſay his Prayers, was likewiſe cited to the Court. Now the *Cadi* asking him the Cauſe of his Neglect: My Lord, ſays he, I have a Wife and Children to keep; I am poor, and can earn our Livelihood only by a continual Labour. Well, ſaid the *Cadi*, you ſhall have two *Aſpers* every day, ſay your Prayers as the others. Sometime after, he was brought again to the *Cadi*, and the Judg was told that the Accuſed went indeed to Prayers, but that he did not waſh himſelf before. The *Cadi* checkt him extreamly, and asked him, why he did not waſh himſelf? My Lord, ſays he, if you deſire I ſhould waſh my ſelf before Prayers, pray let me have four *Aſpers* inſtead of two; for I forbear waſhing for want of time.

Obſervation. Though every one of the Mahometan Prayers be very ſhort, yet including the time they ſpend in waſhing themſelves, which they do very carefully and leaſurely, they cannot perform both within leſs than half an hour. The five times preſcribed for that Exerciſe are, The Break of Day, Noon, two Hours and a half before Sun-ſet, Sun-ſet, and an Hour and half after Sun-ſet. So that in all the Mahometan Countries, they are generally up very early in any Seaſon whatſoever;

ever; for no body is exempted from that Law: Princes, Lords, Gentlemen, People, every one is obliged to it when he's of age.

17. A *Calender* being very hungry, held out his Arm to a Phyſician that he might feel his Pulſe, and know whether he was ſick. The Phyſician finding the *Calender* was troubled with no other Diſtemper but Hunger, led him to his Houſe, and cauſed a great Diſh of *Pilau* to be brought him. When the *Calender* had ſufficiently eaten, he ſaid to the Phyſician, Doctor, there are twenty other *Calenders* in our Cloyſter troubled with the ſame Diſeaſe.

Obſervation. This *Pilau* is made of Rice, dreſs'd with Butter, Fat or Gravey. But they dreſs it ſo, that the Grain remains entire, and is not bruiſed as when we boil it with Milk, or any other Liquor.

18. A Learned Man that ſeemed to be a little crack-brain'd, and walked always with his Head lifted up, was commended in a Company, eſpecially for his Skill in Aſtronomy. *Baſſiri*, who was preſent, ſaid, I don't wonder at it, for he is always looking upon the Stars.

Obſervation. *Baſſiri* was a Turkiſh Poet born on the Borders of *Perſia*, who came to the Court of *Conſtantinople* under the Reign of Sultan *Bajazid*, Son and Succeſſor to Sultan *Mahemmed* the Second; where he made himſelf known by his Poetry in Turkiſh and Perſian. *Letifi* ſpeaks of him in his Book concerning the Turkiſh Poets; obſerving that he was pleaſant in Converſation, and had always a Jeſt at hand. *Baſſiri* is an Arabian word,

word, that ſignifies *the Clear-ſighted or Underſtanding.* We may perhaps have occaſion elſewhere to ſpeak of the Names of the Eaſtern Poets.

19. A Covetous *Calife* received the Verſes made in his Praiſe; but for a Reward, gave no more than the Weight of the Book or Writing. A Poet that knew his Way, cauſed a piece of Poetry he had made for him, to be engraven upon a great Marble Stone; and when the Engraving was finiſh'd, he loaded a Camel with it, and order'd it to be carried to the *Calife*'s Gate, and to wait for him. In the mean while, he went to attend the *Calife*, and to ſpeak with him about his Work, to know whether he would be pleaſed to have the Marble Stone brought him: No, anſwered the *Calife*, I won't have it brought, but let's compound.

Obſervations. The Agreement was, that he ſhould have 5000 *Aſpers*, that is about 125 Livres, or about 10 *l.* which the *Calife* cauſed to be given to the Author. But as this Reward was by no means proportionable both to his Pains and Expences, 'tis probable it was rather Drachms, a ſmall Silver Money of the *Calife*'s Coin: ſo that the Sum was a little more conſiderable.

This Piece of Poetry was one of thoſe that are called by the Eaſtern Nations *Cacideh*; the ſhorteſt of which is 50 Diſtichs, and the longeſt 100, more or leſs. The two firſt Verſes rhime together, and the others but alternately, all upon the ſame Rhime: ſo that the longeſt are upon ſuch Terminations as afford more Rhimes than

than others. This ſort of Poetry is chiefly conſecrated to the Praiſe of Princes and Great Men.

20. *Schahrah*, Son to *Timur*, that is *Tamerlan*, was a Prince naturally covetous and ſparing. A Potter came to him, and aſked him, whether he held for true that Mahometan Doctrine, which teaches that all the *Muſſulmans* are Brothers? *Schahrah* anſwered, He held it for true. Whereupon the Potter reply'd, Since we are all Brothers, is it not an Injuſtice you ſhould have ſo great a Treaſure, and I ſhould ſtand in need of a Farthing? Pray give me at leaſt a Brother's Portion. *Schahrah* ordered a Silver Threepence to be given him: but not being ſatisfied with it, he ſaid, How is that? Shall I have but ſo ſmall a Share in ſo great a Treaſure? *Schahrah* ſent him back, ſaying, Go your way, and hold your Tongue; for your Portion would not be ſo conſiderable, ſhould all our Brothers know of it.

Obſervation. It is a Turkiſh Writer who here taxes *Schahrah* with Covetouſneſs and Niggardlineſs: However, he was a potent Monarch; as will be ſeen by his Hiſtory, which is tranſlated out of the Perſian into the French Tongue by Mr. *Galand*. One thing only can make him ſuſpected of the Vice he is charged with here, *viz.* that the Learned ſtuck rather to the Princes his Sons, than to him: but to excuſe him, it may be ſaid, that he gave up himſelf wholly to the Government of his Dominions, that reached from *Perſia* to *China*; ſo that he had not ſo much Leaſure as particularly to examine thoſe that deſerved to be rewarded.

21. Before

21. Before Meals a Covetous Mahometan uſed to ſay twice, *Biſmi-llah*; that is, *In the Name of God.* His Wife upon a time asking him the Reaſon of it, he anſwered, The firſt time I do it to drive away the Devil, and the ſecond, the Paraſites.

Obſervation. The Mahometans uſe to ſay *Biſmi-llah* not only before Meals, but alſo when they begin to walk, to work, or to do any thing elſe.

22. In a Company before Sultan *Mehemmed the 2d*, Emperor of *Conſtantinople*, ſome ſaid that *Mirza Khan* had promiſed 1000 Pieces of Gold to any one that ſhould ſhow ſo much as one Fault in the Works of the Poets of his Court. Whereupon *Sultan Mehemmed* ſaid, I ſhould quickly exhauſt my Treaſure ſhould I follow that Example.

Obſervations. Sultan Mehemmed is he who took *Conſtantinople*; and though he had ſo mean an Opinion of the Poets of his Court, yet there were already good Turkiſh Poets in his time, as *Letifi* teſtifies.

The word *Mirza* in *Perſia*, and *India*, ſignifies *the Son or Relation of a Soveraign*, and is ſaid by Abbreviation inſtead of *Emir Zadeh*; that is in Perſian, the Son of an *Emir*. I believe there is a Fault in the Name of the Prince here mentioned, and that he was of *Tamerlan*'s Family, and had yet another Name beſides thoſe of *Mirza* and *Khan*. The word *Khan* amongſt the Tartars, ſignifies a great Monarch. Thoſe Turkiſh Emperors that are originally from *Turkeſtan*, that is part of the Great *Tartary*, take it with the Name of *Sultan:* So that they ſay, and write, *Sultan Mehemmed Khan, Sultan Achmed Khan, Sultan Murad Khan*, &c.

23. The

23. The Houſe of an *Imam* was very far from the *Moſque* in which he officiated. The Mahometans that reſorted to it, told him once; Your Houſe is too far, you cannot come every Night to the *Moſque* to ſay Prayers an Hour and half after Sun-ſet, and therefore we'll exempt you from it: We ſhall do well enough amongſt our ſelves without your taking ſo much Trouble. God bleſs you, *Muſſulmans*, anſwered the *Imam*, you exempt me from the Night Prayer, I exempt you from that of the Morning.

Obſervations. *Imam* is an Arabian word, ſignifying the ſame as the Latin *Antiſtes*; that is, *the Preſident of the Sacred Ceremony.* And in that Senſe amongſt the Mahometans, it denotes him that makes the publick Prayer, not only in the *Moſque*, but in any Place whatſoever; whilſt thoſe that ſtand behind imitate his Kneelings, Proſtrations, and other Geſtures.

The Turks call in their Tongue that Night Prayer *Jatzinamaz*; that is, *Prayer going to Bed.*

24. A Mahometan that was frightfully ugly, met with a Looking-glaſs in his way; which he took up, and ſaw himſelf in it: but perceiving himſelf ſo miſ-ſhapen, he flung it down in a Rage, ſaying, Had'ſt thou been good for ſomething, People would not have thrown thee away.

25. A *Calife* ſitting at Table, a roaſted Lamb being ſerved up before him, there came an Inhabitant of *Arabia Deſerta:* The *Calife* deſired him to come near, and ſit at his

his Table. The Arabian did ſo, and began to eat with an extraordinary Greedineſs. The *Calife* being diſpleaſed at his Clowniſhneſs, ſaid, You are very cruel to cut that poor Lamb in pieces with as great a Rage as if his Dam had butted you with her Horns? You are very compaſſionate, anſwered the Arabian, and ſee me eat it with as much Sorrow as if its Mother had been your Nurſe.

Obſervation. Theſe Arabians are not ſo mannerly as thoſe that live in Cities; but for all that, they have pretty good Senſe and Judgment, and live together with more Fairneſs and Honeſty than the other Arabians.

26. *Behloul* was deſired to tell over the Fools of the Town of *Baſra*, where he was born: You ask, anſwered he, an impoſſible thing; but for the Learned, they may indeed be reckoned, for they are not very numerous.

Obſervations. Baſra, according to our Geographers, is the Town *Balſora*, upon the *Perſian Gulf.*

Behloul was a Learned Man of the Court of the *Calife Haroun Erreſchid*, who was very witty. *Behloul* is an Arabick Word, ſignifying a Jeſter, eſpecially one that is of a pleaſant Humour; whence comes the Arabian Proverb, *He that's of a pleaſant Humour, dances without a Fidler:* where the word *Behloul* is uſed in that Senſe. This *Behloul* had probably another Name; and this ſeems but a Nick-name, by which however he's now beſt known.

27. *Beh-*

27. *Behloul* coming to attend the *Calife*, the Grand Vizier ſaid to him; *Behloul*, I have good News for you, the *Calife* makes you Overſeer of the Apes and Swine of his Dominions: Then prepare your ſelf, replied *Behloul*, to obey my Commands, for you are one of my Subjects.

27. A Learned Man wrote to a Friend, whilſt a troubleſom buſy Fellow, that ſtood near, look'd over his Shoulder to ſee what he was writing: The Learned Man perceiving it, broke off the Matter of his Letter to write the following words; If an impertinent buſy Fellow, that ſtands near me, did not look over what I write, I would have written you ſeveral other things, which muſt be kept to our ſelves. The Fellow having read it, ſaid, I ſwear I neither look'd upon, nor read what you wrote: The Learned Man anſwered, You Sot, why then do you ſpeak as you do?

29. A Weaver that had entruſted a School-Maſter with ſomething, came to demand it again, whilſt the Maſter was ſitting at his Door, leaning upon a Cuſhion, and giving their Leſſon to his Scholars that ſate about him. Sir, ſays he to the School-maſter, I want the thing I have entruſted you with, I deſire you to reſtore it me. The School-maſter ask'd him to ſit down, and to wait till the Leſſon was finiſh'd: But the Weaver being

being in haſte, and the Leſſon laſting ſomewhat long, as he perceived the School-maſter ſhaking his Head, which was cuſtomary with him when giving his Scholars their Leſſon, he fancied that the Leſſon conſiſted in nothing elſe but ſhaking his Head and ſo ſaid; Pray, Sir, riſe and go for me; I'll keep your Place, and ſhake my Head for you while you fetch what's mine, becauſe I cannot ſtay. Which made both Maſter and Scholars fall a laughing.

Obſervations. It muſt be underſtood, that this School-maſter ſate croſs-leg'd, or his Heels inward, upon a Carpet or Matt, after the Cuſtom of the Eaſt.

'Tis alſo cuſtomary amongſt the Mahometans, thrô all the Eaſt, to ſhake or nod the Head backwards and forwards when they read; as we ſee by this Inſtance, that this School-maſter, and the Children that were under him did; though as to the Maſter, perhaps he might have abſtained from it, but it was his Cuſtom. The Jews ſhake alſo their Heads in the Synagogues, whilſt they ſay their Prayers; but ſide-ways, and not backwards and forwards, as the former: Both pretend, that this Nodding or Agitation makes 'em more attentive in their Prayers.

30. In a very dark Night a blind Man walk'd through the Streets with a Light in his Hands, and a Pitcher of Water upon his Back. A Night-walker met him, and ſaid, you Fool, what do you do with that Light? Are not Night and Day both alike to you? 'Tis not for my ſelf, anſwered the blind Man, laughing, that I carry this Light; but

but for ſuch heedleſs Fellows as you are, leſt they ſhould juſtle againſt me, and break my Pitcher.

31. A Learned Man, extraordinary ugly, talking with a Friend in the Street, a pretty Lady going by ſtop'd, and look'd ſtedfaſtly upon him for ſome time; after which, ſhe went her way. The Learned Man ſent his Servant after her, to know what ſhe would have. She anſwered, Tell your Maſter I had committed a grievous Sin with my Eyes, and I look'd about for a Puniſhment proportionable to my Offence; and I thought none was ſo great, as to be ſtaring upon his ugly Face.

32. The ſame Learned Man related the following Story: I never received a greater Mortification than this; A Lady upon a time took me by the Hand in the Street, and brought me to a Founder's Shop; to whom ſhe ſaid, *Juſt ſo*; *you underſtand me*: After which, ſhe left me. I was the more ſurprized at this Accident, that I could not underſtand what ſhe would be at, and deſired the Founder to explain it to me. He told me, That Lady came to have me caſt the Figure of the Devil; and I anſwered, I had no Pattern for it: She has met with you, and brought you to my Shop that I might take you for my Pattern.

33. A Mahometan, who had a very long Noſe, and was 50 Years of age, courted a Lady; and ſaid he was not fickle and unconſtant, as young People uſed to be; eſpecially that he was very patient, how troubleſome ſoever a Wife might prove. The Lady anſwered, It muſt needs be ſo; for had you not the Patience to bear with a Wife, how ſhould you have born with your Noſe for 50 Years?

34. A Mahometan very neat and fine, ſeeing another that went mean and neglected, and did not care to be ſhaved, told him, If you don't take off your Beard, your Face and Head will be alike.

Obſervation. Though the Mahometans, eſpecially married Men, ſuffer their Beards to grow; yet for all that, they take a great care to have it ſhav'd down about their Cheeks and round their Face, and cut their Beard with Sciſſors, ſo that one Hair may not be longer than another, which quite alters the Air of the Face.

35. One of *Ali*'s Race quarrelling with another Mahometan, asked him, Why are you my Enemy, whilſt Religion obliges you to ſay in your Prayers; *O God bleſs* Mahomet, *and his Poſterity?* The other anſwer'd, The Prayer ſays, thoſe of his Poſterity that are good and pure, but you are not of that Number.

Obſervation. The Race of *Ali* is conſidered in *Perſia*, both by reaſon of *Ali* and *Fatima* his Wife, Daughter to

to *Mahomet*; becauſe they are reckon'd as deſcended from *Mahomet* by *Fatima*. The *Xeriffs* are the ſame amongſt the Turks, as the Poſterity of *Ali* amongſt the Perſians. But the Turks believe not, with the Perſians, that *Ali*'s Race are the true Succeſſors of *Mahomet* to the Dignity of *Caliſe*, and derive not the Nobility of their *Xeriffs* from thence, but from *Fatima*, of whom they are deſcended.

36. An Inhabitant of *Arabia Deſerta*, ſate at Table with the *Caliſe*, who ſpy'd a Hair on the Morſel he was putting to his Mouth; Arabian, ſaid the *Caliſe*, hold, take off the Hair that is upon your Meat. The Arabian anſwer'd, There's no eating at a Table where the Maſter looks ſo narrowly upon his Gueſts, that he perceives even a Hair upon the Morſels they are eating. And upon this he roſe, ſwearing never to eat more at a *Caliſe*'s Table.

37. A very rich Mahometan dying during a Tyrant's Reign, the Tyrant's Vizier cited the Deceaſed's Son before him, and ask'd him an Account of what his Father had left. The Son gave it very exactly, and added at the End; My Father has made you and me Co-heirs, and equal Sharers of all his Goods. The Vizier laughed in himſelf at the Wit of the Son, and was ſatisfied with taking one half of the Eſtate for his Maſter's Uſe.

38. A Turk being ask'd what he would chooſe rather, either to plunder to Day, or

to enter into Paradiſe to Morrow? He anſwer'd; I'll take, plunder, and rob to Day whatever pleaſes me; and am ready to enter to Morrow into Hell, to keep company with *Pharaoh*.

Obſervation. The Turk mention'd here, is not a Turk of *Conſtantinople*, nor of the Empire of the *Grand Signior*; but one of thoſe of *Turkeſtan* in *Great Tartary*, who live upon Plunder, and from time to time make Excurſions out of their Country, into others on this Side the River *Oxus*; or liſt themſelves Souldiers under other Princes. Though the Turks of *Conſtantinople* draw their Original from one of thoſe Excurſions, yet they will not own that Name; and give it only to the Mahometan Clowns of *Natolia* and *Romelia*: ſo that amongſt them, *a Turk* is as much as a clowniſh, ruſtical, uncivil and ill-bred Perſon.

39. A poor Man asking an Alms at the Door of a great Houſe, the Porter told him, Go your ways, there's no body at home. The poor Man reply'd, I ask for a Bit of Bread, and not for the People of the Houſe.

40. As the Son of a Mahometan was a dying, the Father order'd the Waſher to come. His Servants told him, he is not yet dead, you muſt wait a little. The Father anſwer'd, That's no matter, he'll be dead before they have half waſh'd him.

Obſervation. The Mahometans are very careful in waſhing the Bodies of the Deceaſed, before they bury them; it being an indiſpenſable Ceremony of their Religion.

41. A

41. A Handicraft Man being ask'd, Who was the elder, his Brother or he? I am the elder, anſwer'd he; but when my Brother ſhall be a Year older, he ſhall be as old as I am.

42. A Mahometan being at the point of Death, a Bigot that had a ſtinking Breath breath'd under his Noſe his dull Admonitions, wiſhing him to pronounce their Profeſſion of Faith; and the more the dying Man turn'd his Head aſide, the more the other was offenſive. At laſt, the dying Man, not knowing how to free himſelf, told him, Pray give me leave to die purely, and no longer infect me with your poiſonous Breath, more intolerable to me than Death it ſelf.

Obſervation. Every one knows, that this Confeſſion of Faith conſiſts in theſe words, *La ilah illa-llah*, Mehemmed *reſoul-ullah*; *There is no other God but God, Mahomet is his Meſſenger.* The Mahometans endeavour as much as poſſible, to have them pronounced by the dying Perſons; as believing thoſe Words neceſſary to enter into their Paradiſe.

43. A hunch-back'd Fellow being ask'd, What he would chooſe rather; either that God ſhould make him as ſtreight as other Men, or all other Men as crooked as himſelf? He anſwer'd, I would rather have them hunch-back'd, that I might have the

Pleaſure to look upon them with as much Contempt as they have done upon me.

44. Some Friends went to walk into the Country with very good Proviſions, and reſted to eat them under a Shade in a very pleaſant Place: A Dog coming near them, one of the Company threw him a Stone as if it had been a Piece of Meat: the Dog ſmelt to it, and went his way; and though afterwards they call'd never ſo often, yet he would not come. Whereupon one of the Company ſaid, Do you know what the Dog fancies with himſelf? theſe are covetous miſerable Wretches, thinks he; hang them, they eat nothing but Stone; a Dog would not live with 'em.

45. A Son was ask'd, Whether he wiſhed the Death of his Father, that he might have his Eſtate? he anſwer'd, No, but I could wiſh ſome-body would kill the old Chuff, that with the Inheritance I might alſo get the Price of his Blood.

Obſervation. Amongſt the Mahometans, the Blood of one that has been kill'd is always paid for, either at the Coſt of the Murderer, or of the Neighbours of the Place where the Murder has been committed; or in ſome other manner.

46. A Perſian Poet read very indifferent Verſes of his own to a Man of Senſe, telling him, he had made them in the Neceſſary Houſe: I don't queſtion that, anſwer'd

anſwer'd the Gentleman, for they ſmell on't.

47. A Poet came to a Phyſician, and told him he had ſomething at his Heart which from time to time cauſed Faintings and Tremblings, and all the Hair of his Body to ſtand an end. The Phyſician being of a pleaſant Humour, and knowing his Man, ask'd him, Whether he had not wrote Verſes, which he had not yet rehearſed? The Poet own'd it. Out with them then, ſaid the Phyſician: ſo the Poet recited; and then the Doctor ſaid, Now go home, thoſe Verſes lay at your Heart, but at laſt the Obſtruction is remov'd.

48. A Preacher that made very ſcurvy Verſes, affected to quote them in his Sermons; and ſometimes ſaid, I have made theſe at Prayers. At laſt one of his Hearers, offended at his Pride and Vanity, interrupted him, and ſaid, Verſes made at Prayers are as inconſiderable, as the Prayers during which they were made.

49. A Perſian Scribler read to the famous Poet *Giami*, a wretched *Gazel* of his compoſure, and made him obſerve, how artfully he had avoided the Letter *Elif* through the whole Poem. You would ſtill do better, reply'd *Giami*, ſhould you take out of it all the Letters of the Alphabet.

Obſervations. A *Gazel* is a Piece of Poetry much in faſhion amongſt the Perſians and Turks: The two firſt Verſes rhime together, and the firſt Verſe of the following Diſtichs terminate on the Rhime of the firſt Diſtich; but the ſecond Verſe does not rhime at all. This Piece conſiſts at leaſt of 5 Diſtichs, and I have ſeen ſome of 11, 12 and 13. Commonly the Poet inſerts his Name in the laſt Diſtich or the laſt but one, when the *Gazel* is ſomewhat long. All the Poets of any note amongſt them, make a Series of *Gazels* rhimed by Alphabetical Order; which when brought to a Body, is call'd *Divan*. The very ſame word ſignifies likewiſe a Body of People that make up a Council, and withal the Place where they aſſemble. Thus at *the Port*, they ſay, *the Grand Vizier preſides at the* Divan: the Grand Vizier, the other Viziers, the two *Cadileskers*, the *Reis Kittab*, and the *Niſchanga* meet thrice a Week in the *Divan*, where they have each his Place. Love is the ordinary Subject of *Gazels*: However, *Hafis*, *Giami*, and other Perſian Poets, treat of the moſt ſublime Matters of myſtical Divinity, in their *Gazels*, under the Allegorical Terms of Love and Voluptuouſneſs.

Giami is one of the greateſt Perſian Poets. It appears by his *Bahariſtan*, that he was moſt famous in the Reign of *Mirza Sultan Huſſein*, the laſt of *Tamerlan*'s Race who poſſeſs'd the Kingdoms of *Khoraſſan* and *Perſia*: He died in the Year 898 of the *Hegyra*, *of our Lord* 1483, being 81 Years of Age, according to the Hiſtory of the Perſian Poets, written by *Sami*, a Prince of the Family of the preſent *Sophies* of *Perſia*. He has compoſed a great Number of Works in Verſe and Proſe; and there are amongſt his Pieces of Poetry five *Divans*, that is, five perfect Collections of *Gazels* by Alphabetical Order. He is commonly call'd *Mevlana Giami*: *Mevlana* being an Arabian Word that ſignifies *our Maſter*, is a Title given to the Learned either in Divinity,

Divinity, Law, or other Sciences; and is as a Sirname to thoſe that have diſtinguiſhed themſelves from the reſt, as our Doctors take the Title of *Magiſter Noſter.*

That *Gazel* in which there was no *Eliſ*, gives me occaſion to obſerve, that ſuch an Affectation has been in faſhion amongſt the Greeks, who have made entire Poems wherein a certain Letter of the Alphabet was not to be found.

50. *Meſſihi* and *Schemi*, two Turkiſh Poets and Friends, having been together on a Day from *Conſtantinople* to *Galata*, to ogle the Women at Church; another Poet ſaid, that *Meſſihi* the Muſſulman went with *a Wax Candle* to the Chriſtians Church.

Obſervation. The Jeſt, ſuch as it is, partly conſiſts in that *Meſſihi* ſignifies in Arabick *a Chriſtian*, and *Schemi* a *Wax Candle*. *Meſſihi* and *Schemi* liv'd in the Reign of *Sultan Soliman*, as *Letifi* relates in his *Hiſtory of the Turkiſh Poets.*

51. The Phyſician *Mehemmed*, Son to *Zekeria*, being in company with ſome of his Diſciples, met with a mad Man that ſtar'd a while upon him, and then grinn'd and laugh'd in his Face. Aſſoon as *Mehemmed* was come home, he order'd ſome *Epithymum* to be prepar'd, and took it. His Diſciples ask'd him, Why he took that Remedy, ſince he ſeem'd not to ſtand in need of it? Becauſe that brain-ſick Fellow laugh'd at me, return'd he; for, I doubt, he would ſcarce have done ſo, had he not read in my Face ſome of that Melancholy which he has but

too much of, and the Sight of which pleas'd him; as Birds of a Feather flock together.

Obſervations. That *Mohemmed*, Son of *Zekeria*, is that famous Arabian Phyſician known by the Name of *Razis*; which is not his proper Name, but an appellative Name of the Town *Rei* in the Kingdom of *Perſia*, where he was born; according to the Rules of the Arabick Grammar, as from *Paris* we make *Pariſian*. Thus *Razis* was not an Arabian, but a Perſian; and if he be call'd an Arabian Phyſician, 'tis becauſe he has written in Arabick, and withal practiſed and taught the Phyſick of the Arabians. Thoſe that are acquainted with Plants, know that *Epithymum* is the Dodder which grows about Thyme by Filaments or Threeds, ſtill in uſe amongſt Phyſicians to purge Melancholy.

This Obſervation of the Life of *Razis* is drawn from the Perſian Inſtruction of *Emir Ouſor el Maali Kikiaous* King of *Mazanderan*, for his Son *Ghilan Schah*, under the Title of *Kabous-nameh*. This King lived in the 5*th* Century of the *Hegyra*, ſince he obſerves in his Book that he went in Pilgrimage to *Mecca* in the Reign of *Caliſe Caim-Billah*, in the Year of the *Hegyra* 420. *of our Lord* 1029.

52. A Woman conſulting *Bouzourgemhir*, Vizier to *Khoſrou* King of *Perſia*, upon ſome Affair, to which t'other could give her no Anſwer: ſhe ſaid to him, Shame on you, muſt you be in ſo high a Station, and not able to give me an Anſwer? the King's Favour and Salary are finely beſtowed. *Bouzourgemhir* only anſwer'd; I am not paid for what I know not, but for what I know.

Obſerva-

Obſervation. *Khoſrou* is that ſame King of *Perſia* who is call'd *Nouſthirvan* and *Anouſchirvan*, under whom *Mahomet* was born, and *Bouzourgembir* was his firſt Miniſter. The Eaſtern Writers ſpeak of *Nonſchirvan* as the Pattern of a perfect Prince, and of *Bouzourgembir* as an Example to all Miniſters of State.

53. A Taylor of *Samarcand*, living near the Gate that led to the burying Place, had by his Shop-board an earthen Pot hanging on a Nail; into which he threw a little Stone when any Corps paſſed by: and at the end of every Moon he told over the Stones that were in his Pot, to know the Number of the Deceaſed. At laſt the Taylor died himſelf; and ſometime after, one that knew nothing of his Death, ſeeing his Shop ſhut up, ask'd what was become of him? So one of the Neighbours of the Deceaſed anſwer'd, The Taylor's gone to the Pot as well as the reſt.

Obſervation. *Kikiaous* relates that Story in his Inſtruction for the Prince his Son; where he makes him remember, that we muſt all die both old and young.

54. A young Man given to Jeſting, met with an old Man a hundred Years of Age; who went almoſt double, and could hardly ſupport himſelf with a Staff: Hark ye me, *Scheich*, what did this ſame Bow of yours coſt you, cry'd he, that I may buy me ſuch a one? The old Man anſwer'd, If God give you Life, and you have but Patience, you ſhall have one like this for nothing.

Obſervation. *Scheich* ſignifies an old Man, but is alſo a Title of Honour and Dignity: for it appears by the Hiſtories of the Eaſt, that it is given to the Sons of the Great; as we find in the Hiſtory of *Tamerlan*, *Mirza Omer Scheich*, one of his Sons.

55. *Kikiaous* King of *Mazanderan*, in his Inſtruction for his Son, relates the following Story. *Camil* one of my Father's *Chiaoux*, being 70 Years of Age, had a mind to buy a Horſe: A Jockey brought one that ſeem'd fine and ſtrong, and the *Chiaoux* bought him. Now ſometime after, he look'd into his Mouth, and found 'twas an old Horſe: ſo he ſold him off to another out of hand. I ask'd him, Why he parted with the Horſe, and why the other bought him? He anſwer'd; He who bought it of me, is a young Man, unacquainted with the Inconveniences of old Age, and ſo is excuſable for having been deceived by the out-ſide: but I ſhould not, had I kept the old Jade, while I ſo well know what a wretched thing 'tis to be old.

56. A King of *Perſia*, in a Paſſion, depoſed his Grand Vizier, and put another in his room: however, as he was ſatisfied with his former Services, he told him he might chooſe in his Dominions what Place he beſt lik'd, to enjoy there, with his Family, what he had got by his Bounty. The Vizier anſwer'd; As for the Wealth your Majeſty has ſo liberally beſtowed upon me, I have no need

need of it; and I entreat you to take it again: but if your Majeſty has yet ſome Affection for me, I moſt earneſtly beg for my abode ſome Deſart Village, which I may people and cultivate by my Care, and the Induſtry of my Domeſticks. The King gave order to look about for ſome ſuch Village as he deſired; but after a moſt exact Enquiry, the Commiſſioners reported, that they could not find ſo much as one. The King told it to the depoſed Vizier; who then ſaid to him, I knew very well, Sir, that there was not ſo much as one waſte Place in all the Dominions your Majeſty had entruſted to my Care: ſo that what I have done was, that you might be inform'd in what State I reſtore them to you, and that my Succeſſors may give as good an Account of them as I do my ſelf.

Obſervation. *Kikiaous* obſerves, that the King was ſo well ſatisfied with the Ingenuity of his Vizier, that he deſired him to forget what was paſt, and reſtored him to his former Dignity. This King was one of the Kings of *Perſia* that reigned before the Birth of *Mahomet*: Which joined to other Teſtimonies, ſhows that there were Hiſtories of thoſe Kings that might be loſt in the Time of *Kikiaous*; but of which many things were ſtill known by Tradition.

57. In the Reign of *Sultan Mahmoud Sebecteghin*, the Governour of the Town of *Niſa* in *Khoraſſan*, ruin'd a very rich Merchant, and impriſon'd him. The Merchant making

making his Eſcape, went to *Gaznin*, the Seat of the *Sultan*; where he caſt himſelf at his Feet, asking Juſtice. *Sultan Mahmoud* order'd a Letter ſhould be given him, directed to the Governour; enjoining him to reſtore whatever he had taken from the Merchant. The Governour read the Letter; but, thinking the Merchant would ne're take the Trouble to go again to Court, did nothing of what was enjoin'd him. But the Merchant was not ſo eaſily wearied, and went back to *Gaznin*; and watching his Opportunity when the *Sultan* went out of his Palace, ask'd Juſtice a ſecond time, with Sighs and Tears, againſt the diſobedient Governour. The *Sultan* order'd he ſhould have another Letter: But the Merchant repreſented to him, that he had already carried a Letter from his Majeſty which the Governour had not obey'd, and that it was not likely he ſhould obey this. *Sultan Mahmoud*, who was intent upon other things, anſwer'd; I cannot help it, I can do nothing but write to him: but if he obey not, put his Head under thy Feet. The Merchant reply'd, I beg your Majeſty's Pardon, he himſelf will trample my Head under his Feet when he receives this ſecond Letter. The *Sultan* came to himſelf, and ſaid; I am miſtaken, 'tis my part, and not thine, to puniſh him. At the ſame time,

he

he diſpatch'd Officers to the Provoſt of the Town of *Niſa*, with Orders to reſtore to the Merchant what-ever belonged to him, and to hang the Governour. The Provoſt executed the Orders; and when they brought the Governour to the Gallows, the *Sultan's* Letter was carry'd before him, a Crier proclaiming that this was the juſt Puniſhment of thoſe that did not obey the Prince their Maſter's Orders.

Obſervations. *Sultan Mahmoud Sebectteghin* was Son to *Sebectteghin*, who was at firſt a Slave at the Court of the *Samanians*, that promoted him to the chief Offices in their Dominions, with ſuch advantageous Circumſtances, that at laſt he ſucceeded them in the Soveraignty of the Province of *Khoraſſan*: After his Death *Sultan Mahmoud* ſucceeded him, and inlarg'd his Dominions by great Conqueſts in the *Eaſt-Indies*. He reigned in the 4*th* Age of the *Hegyra*, that is in our 10*th* Century, and choſe *Gaznin*, a Town on the Borders of the *Eaſt-Indies*, for the Seat of his Empire, preferring it before *Bokhara*, where the *Samanians* uſed to reſide, that he might be nearer his Conqueſts, and ſtill at hand to aſſiſt them.

Niſa is a conſiderable Town of *Khoraſſan*, famous for its excellent Paſture-ground, and good Horſes.

58. *Sultan Maſoud*, Son to *Sultan Mahmoud Sebectteghin*, was a brave Warrier, but underſtood not the Art of Governing like his Father. Whilſt he indulg'd himſelf in Pleaſures, charm'd with Conſorts of Muſick amidſt the Ladies of his Palace, the Governours of his Provinces, and his Troops, liv'd

liv'd with the utmoſt Licentiouſneſs, and committed great Violences. A Woman that had been miſus'd, came to make her Complaint; and he gave her a Letter to the Governour, of whom ſhe complain'd. But the Governour performing nothing of what was commanded him, ſhe went again to the *Sultan*, and crowding through a Throng of Petitioners, repeated her Complaint. *Sultan Maſoud* order'd her a ſecond Letter: and as ſhe repreſented that the Governour had not obeyed the firſt, and the *Sultan* ſaid he could not help it, ſhe replied with great Boldneſs; Give your Provinces to be govern'd, to ſuch as will obey your Letters; and ſpend not your time in Diverſions, whilſt your Subjects, the Creatures of God, groan under the Tyranny of your Governours.

59. The Phyſician *Hareth* ſaid; Though this Life be always too ſhort, yet to live long, we muſt eat in the Morning, wear light Clothes, and uſe Women ſoberly. By the Lightneſs of Clothes, he underſtood that we ought to avoid being loaded with Debts, or being cas'd up within a Stone-Doublet.

Obſervation. This Phyſician was an Arabian of the Town *Taief*, who practiſed Phyſick firſt in *Perſia*, and then in his own Country, in the Time of *Mahomet*. However, 'tis not ſure that he was a *Mahometan*; but 'tis certain he was born a *Heathen*.

60. The

60. The *Caliſe Manſour* had for his Phyſician *George* Son to *Bachtjeſchoua*, whom he lov'd, though he was a Chriſtian, becauſe he had cur'd him of a very dangerous Diſeaſe. *George*, being already pretty old, fell ſick: The *Caliſe* would needs ſee him, and order'd he ſhould be brought to him the moſt convenient Way; which was done. The *Caliſe* ask'd him, How he did? And the Phyſician having ſatisfied him in that, entreated him to grant him Leave to return to his Country; urging his Deſire to ſee his Family before his Death, eſpecially his only Son, and to be buried with his Anceſtors after his Death. The *Caliſe* ſaid, Doctor, fear God, and turn *Muſſulman*, I promiſe you Paradiſe. The Phyſician anſwer'd, 'Twill be Paradiſe to me to be where my Fathers are.

Obſervations. *Abul-pharage*, who relates this Story, adds; that the *Caliſe* having laugh'd at the Phyſician's Anſwer, did what he could to detain him: but at laſt granted him his Requeſt, and ſent him back with a Preſent of 10000 Pieces of Gold, each the Value of a French Gold-Crown. Which ſhows, that the Gift was not inconſiderable. This Phyſician was originally of *Giondi Sabor*, a Town of *Perſia*; whither he was conducted by an Eunuch, that had Orders to cauſe his Corps to be carried thither, if he chanced to die by the way, that he might be interr'd according to his Deſire; but he got thither alive.

The *Chliſe Manſour* was call'd *Abougiafar Manſour*, and was the Tenth of the Family of the *Abbaſſides*. He dy'd not

not far from *Mecca*, whither he was gone in Pilgrimage, in the Year of the *Hegyra* 158, *of our Lord* 774.

61. *John*, Son to *Meſue*, Phyſician to the *Caliſe Haroun Erreſchid*, was given to Jeſting: yet *Gabriel* another Phyſician, was too hard for him in the Preſence of *Ibrahim* the *Caliſe*'s Brother: for *Gabriel* having ſaid to him, You are my Brother, the Son of my Father; *Meſue* ſaid to the *Caliſe*'s Brother; My Lord, I beg of your Lordſhip to bear witneſs; for I intend to ſhare his Father's Eſtate with him. But *Gabriel* anſwer'd, Hold, Brother, this cannot be; remember that Baſtards are no Heirs.

Obſervations. *Meſue* was of *Syria*, and *Haroun Erreſchid*, who had call'd him to his Court, cauſed him to tranſlate into *Arabick* the *Antient Phyſicians*, and other *Greek Works*. And being very Learned, he ſet up a School at *Bagdat*, where he taught all ſorts of Sciences.

Gabriel was Grandſon to *George* Son of *Bachtjeſchoua*, mention'd in the foregoing Hiſtory, and Phyſician to the Court of *Haroun Erreſchid*, near whom he got in great Credit on occaſion of a Lady of his Palace. This Lady ſtretching her ſelf, her arm remained ſtiff, ſo that ſhe could not uſe it. All the Unctions and Fomentations the Phyſicians could think of, were applied in vain. At laſt *Gabriel* was call'd; and being told, after what Manner the Rigidity had ſeiz'd her, aſſur'd the *Caliſe* he knew an infallible Means to cure her; only he deſired he would not take amiſs what he was to do before him and the whole Company, when the Lady ſhould come. She came by the *Caliſe*'s Order; and aſſoon as ſhe appear'd, *Gabriel* ran to her, and ſtooping took hold

hold of the lower end of her Coat, as though he would have taken it up. The Lady ſurpriz'd at it, her Colour chang'd, and ſhe ſtretch'd down that Arm, which was ſtiff before, to the very bottom of her Coat, leſt the Phyſician ſhould take it up. Preſently he cried out to the *Calife*, that ſhe was cur'd. And indeed from that Moment, the Lady mov'd her Arm as freely as if it had never been hurt. The *Calife* was ſo pleaſed with it, that he order'd 500000 *Drachms* to the Phyſician. Thoſe *Drachms* were a Silver Coin of the Value of about a *Shilling*; ſo that the whole Sum amounted to 350000 Livers; that is, 26923 Pounds one Shilling and ſix Pence.

62. The *Calife Vathek Billa* angled upon the River *Tygris*, and *Meſue* his Phyſician was near him. The *Calife* ſorry he could catch nothing, ſaid to *Meſue*; Thou unlucky Wretch be gone, thou marreſt my good Fortune. *Meſue*, incenſed at this hard Uſage, ſaid to the *Calife*; Emperor of the Faithful, accuſe me not unjuſtly: I own my Father was no more than a common Citizen of *Khouz*, and my Mother *Recala* had been a Slave; yet I have attain'd to the Happineſs of being the Favourite of many *Califes*, of Eating and Drinking with them, and being a Sharer in their Pleaſures: and by their Kindneſs I am grown rich, even beyond my Expectation. Now ſuch a Man cannot be call'd unlucky: But if you'll be pleaſed to give me leave, I will tell you who may truly be call'd unhappy. The *Calife* declaring he might explain himſelf, he added; 'Tis a Lord

Lord deſcended from four *Califes*, whom God has made *Calife* too; but who regardleſs of his Dignity, Grandeur and Palace, ſits in a poor Cottage of 20 Cubits compaſs, expoſed to a Blaſt of Wind that may drown him, and does the Work of the pooreſt and vileſt ſort of Men.

Obſervations. *Abul-pharage* obſerves, that the *Calife* was highly incenſed at the Boldneſs of *Meſue*; but that the Preſence of *Mutevekkel ala-llah* his Brother and Succeſſor, hindred him from ſhowing his Reſentment.

The *Calife Vathek Billah* died in the Year of the *Hegyra* 232, *of our Lord* 846.

63. The Phyſician *Bachtjeſchoua* went to attend the *Calife Mutevekkel ala-llah*, and found him alone. He ſate down by him, as he us'd to do; and his Gown being ſomewhat unſtitched at the lower end, the *Calife* diſcourſing with him, inſenſibly rip'd it up to the Girdle. Now the Matter of which they diſcours'd, cauſed the *Calife* to put this Queſtion to the Doctor; By what Token they knew it to be high time to bind a Madman? *Bachtjeſchoua* anſwer'd, We bind him when he's ſo mad as to rip up his Phyſician's Gown to the very Girdle.

Obſervations. *Abul-pharage* relates, that the *Calife* laugh'd ſo heartily at the Phyſician's Anſwer, that he fell back on the Carpet on which he ſate; and at the ſame time order'd him a very rich Gown, and a conſiderable Sum of Money.

This *Bachtjeſchoua* was Son to that *Gabriel*, whom we have lately mention'd; but notwithſtanding this great Fami-

Familiarity with the *Caliſe*, a Treat which he preſum'd to give that Prince, was fatal to the Giver: for the *Caliſe* was ſo highly offended at his Sumptouſneſs and Wealth, that ſometime after he baniſh'd him from Court, and extorted great Sums of Money from him. 'Tis obſerv'd, that the Sale only of the Wood, Wine, Coals, and other Proviſions of his Houſe amounted to very near 3000 Pounds Sterling.

64. *Mehemmed*, Son of *Zekeria*, or rather *Razis*, of whom we have already ſpoke, being grown blind in his old Age; a Quack proffer'd to couch him, and ſo reſtore him his Sight. *Razis* ask'd him, how many Tunicles the Eye was made of? The Empirick anſwer'd, he knew not; however, he was ſure he could cure him. *Razis* replied; He that knows not how many Tunicles the Eye is compoſed of, ſhall never touch my Eyes. His Friends and Relations urg'd him to it, alledging that he ventur'd nothing, though the Operation ſhould not ſucceed; and that he might recover his Sight if it were ſucceſsful. But he ſtill excus'd it, ſaying, I have ſeen the World ſo long, that I deſire not to ſee it any more.

65. The *Calife Caher Billah*, having entruſted *Sinan*, the Son of his Phyſician *Thabet*, with the Examination of thoſe that would profeſs Phyſick; a comely grave old Man happen'd to come to him, and was received with all the Honour due to his Age and Appearance. He had no ſooner deſired him

him to ſit down, but he declared he would liſten with pleaſure to the good things he expected from him; and ask'd him, of whom he had learned Phyſick? Upon that Queſtion, the old Man pull'd out of his Sleeve a Paper full of Pieces of Gold, which he put on the Carpet before *Sinan*, deſiring him to accept of them. Then he added, I muſt freely own I can neither read nor write; but I have a Family, and I muſt maintain them: which obliges me to entreat you not to hinder me from that Way of living I have hitherto followed. *Sinan* ſmiled, and ſaid, You ſhall, provided you viſit no Patients whoſe Diſeaſe is unknown to you, and preſcribe neither Bleeding nor Purging, but in thoſe Diſeaſes which you are very well acquainted with. The old Man anſwer'd, It was his Method, and that he never order'd any thing beſides *Oxymel* and *Juleps*. The next Day a brisk and handſom young Man, well accoutred, came to him upon the ſame account. *Sinan* ask'd him, of whom he had learned Phyſick? He anſwer'd, of his Father; who was the old Man, to whom he had given Power the Day before to practiſe Phyſick. *Sinan* reply'd, He's a brave Man, do you uſe his Method? The young Man anſwer'd, Yes: ſo *Sinan*, having charg'd him to obſerve it well, ſent him back with Power to practiſe

practiſe Phyſick, as he had done his Father.

Obſervations. The *Caliſe Caher Billah* was call'd *Abou Manſour* before his coming to the Throne, and ſucceeded *Muctſeder Billa*, in the Year of the *Hegyra* 320, *of our Lord* 932. He reigned a Year and ſeven Months.

The firſt Phyſician of the *Grand Signior* has, as well as this Phyſician of the *Caliſe*, the Power of examining thoſe who take upon them to profeſs Phyſick at *Conſtantinople.*

66. A Greek Quack of *Antiochia* had agreed for a Sum of Money to cure a Man of a Tertian Ague: but inſtead of performing his Promiſe, the Remedies he gave him changed the Tertian into a Semi-tertian; ſo that the Patient's Relations would not ſuffer him to come any more. Well then, ſaid he, pay me half the Sum promis'd, ſince I have expell'd half the Sickneſs. He was ſo ignorant as to inſiſt upon the Name, and ſeem'd to believe that the Semi-tertian is leſs than the Tertian Feaver, though it is double the Tertian: And whatever could be ſaid to him, he ſtill demanded half the Money.

67. An Egyptian Lady ſent for a famous Aſtrologer, and deſired him to tell her what it was that troubled her Mind. The Aſtrologer erected a Scheme, and made a tedious Deſcant upon each of the Celeſtial Houſes in his Figure; which he ſet off with the leſs Grace, as being vex'd with perceiving the Lady

Lady was not to be edified with his elaborate Non-ſenſe: At laſt he held his Tongue, and the Lady threw him *a Drachm*, or as you ſhould ſay, *a Shilling*. The No-Conjurer ſeeing how little ſhe gave him, added, that by his Figure he could perceive ſhe was none of the moſt generous or richeſt: She told him this was the firſt Truth he had ſaid. Then the Aſtrologer, looking ſtill upon his Scheme, ask'd her, Whether ſhe had loſt any thing? Yes, ſaid ſhe, the Money I gave you.

68. The Learned of *India* own'd the great Wiſdom, and other Talents of *Bouzourgemhir*; but found fault with him for wearying with Expectation thoſe that conſulted him. *Bouzourgemhir* hearing of their Reproach, ſaid, 'Tis fitter I ſhould think upon what I have to ſay, than that I ſhould repent of having ſaid ſomething amiſs.

69. A King had paſs'd Sentence of Death upon a Criminal; who having but his Tongue in his Power, bellow'd out a thouſand Curſes againſt the King: The King having ask'd what he ſaid, one of his *Viziers*, who would not heighten his Reſentment againſt the condemn'd Malefactor, anſwer'd; The Criminal, Sir, ſays that God loves thoſe who moderate their Anger, and pardon thoſe who have offended them. Upon this, the King, moved with Compaſſion, pardon'd the Priſoner. Another *Vi-*

zier,

zier, who hated him that had ſpoken to the King, ſaid; Men of our Quality and Character ought not to tell Lies to their Soveraigns: that abandon'd Wretch has revil'd the King, and ſpoken unworthy things againſt his Majeſty. The King angry at that Diſcourſe, ſaid; The Lie of thy Brother *Vizier* pleaſes me better than thy Truth.

Obſervation. The firſt Chapter of *Guliſtan*, begins with this little Story; but I muſt obſerve by the way, that *Gentius*, who has tranſlated it into Latin, did not well underſtand the Place: His Words are, *Lingua quam callebat, convitiis regem proſcindere cepit.* He ought to have tranſlated, *Lingua quam habebat*, or *quæ illi ſupererat*; and to have underſtood it as I have done.

70. A King had no Love for one of his Sons, becauſe he was little, and his Looks not ſo taking as his Brothers. On a certain Day, this Prince perceiving that his Father look'd upon him with Contempt; Sir, ſays he, a wiſe and prudent diminutive Man, is better than a dull and ſtupid over-grown Sot; whatever is big and bulky, is not always the moſtprecious: the Sheep is white and neat, and the Elephant ugly and unclean.

Obſervation. Time ſhew'd that this Prince had more Heart than his Brothers; for he ſignalized himſelf in the War, whilſt his Brothers had not the Courage to face the Enemy.

71. A King having embarqued at one of his Ports, was no ſooner on Board but one of

of his Pages began to tremble for Fear, and howl moſt hideouſly: And whatever could be ſaid to quiet him, his Howlings and his Fears increas'd; ſo that the King was diſturbed with them. At laſt one of the Prince's Retinue ſaid, That if his Majeſty would give him Leave, he would find means to make him hold his Tongue. The King having conſented, the other caus'd the Page to be thrown over-board; but the Sea-men being fore-warn'd of what they were to do, plung'd him only twice or thrice, and drew him up again by the Hair, juſt as he laid hold on the Rudder of the Ship, believing they really deſign'd to drown him. When they had drawn him up, he ſlunk into a Corner, and was as ſtill as he was loud before. The King being well pleas'd with the Cure, ask'd the Man who had wrought it, the Reaſon of it: The Page anſwer'd, He neither knew before what it is to be plung'd into the Sea, nor what it is to be freed from the Fear of immediate Drowning; ſo that the Danger he had been in, makes him better reliſh the Pleaſure of having eſcaped.

72. *Hormouz* King of *Perſia*, after he was raiſed to the Throne, cauſed his Father's Viziers to be impriſon'd: He was ask'd what Crimes they had committed to deſerve this hard Uſage? I do not know that they are guilty of any, anſwer'd the King. But notwith-

notwithſtanding the repeated Aſſurances I have given them of my Goodneſs and Clemency, I perceive they are ſtill poſſeſſed with Fear, and put no Confidence in my Words: This makes me fear leſt they plot my Ruin; and in this I have followed the Counſel of the Politicians, who ſay, We muſt fear him that fears us.

Obſervation. Of four antient Kings of *Perſia*, named *Hormouz*, as will be obſerved hereafter, this is the firſt or the ſecond of that Name, becauſe both were good Princes. The third was a Tyrant, and the fourth reigned but one Year.

73. A King of the *Arabians* being decrepit with Age, and on his Death-bed, a Courier came to tell him that his Troops had taken a certain Town, made the Gariſon Priſoners of War, and cauſed the People to ſubmit to his Obedience. Upon this, with a deep ſigh, he cry'd, This News is nothing to me, it concerns my Enemies.

Obſervation. He underſtood his Heirs, whom he look'd upon as his Enemies.

74. *Hagiage* was a Governour of *Arabia* under the Reign of *Calife Abd'ulmelec*, Son to *Mervan* of the Family of the *Ommiades*, but extreamly hated by reaſon of his Exactions and Cruelties. Once, meeting with a *Derviche* of *Bagdat*, he recommended himſelf to his Prayers. Preſently the *Derviche* lifting his Eyes to Heaven, ſaid,

Great God, take his Soul. *Hagiage* was not ſatisfied with that Prayer, but murmur'd at it. But the *Derviche* replied: It is good for you and for all the *Muſſulmans*.

Obſervation. *Abul-pharage* in his Hiſtory calls this Governour *Hagiage*, Son to *Jouſouf*, and the Author of the *Guliſtan*, *Hagiage Jouſouf*. It muſt alſo be obſerved, that *Abd'ulmelec* Son to *Mervan* was made *Caliſe* in the 60*th* Year of the *Hegyra*, and therefore the Author of the *Guliſtan* is miſtaken when he ſays that this *Derviche* was of *Bagdat*, ſince this Town was not built till the 145*th* Year of the *Hegyra*, of *our Lord* 762.

75. A Prince ſucceeding the King his Father, became Maſter of a conſiderable Treaſure, of which he was very liberal to his Troops and other Subjects. One of his Favourites imprudently playing the Privy-Counſellor, ſaid to him, Your Anceſtors, Sir, have hoarded up this Treaſure with great Trouble and Care: You ought not then to laviſh it away with ſo much Profuſeneſs as you do. You know not what may happen to you hereafter, and you have prying Enemies that eye you: Take care leſt you ſhould fall in want. The King, incenſed at that Advice, reply'd; God has given me a Kingdom to enjoy it, and to be liberal, and not barely to be the Keeper of a Treaſure.

76. Veniſon was roaſted for *Nouſchirvan* King of *Perſia*, in the very place where he had hunted it himſelf: But when he went

to

to ſit down to eat it, no Salt was to be found; ſo a Page was ſent to the next Village for ſome, and order'd by *Nouſchirvan* to pay for it, leſt it ſhould become an evil Cuſtom, and the Village ſhould ſuffer. A Courtier ſaid, that was not worth ſpeaking of, neither could he ſee what Harm cou'd ariſe from it. But *Nouſchirvan* replied: All the Vexations in the World have proceeded from ſmall Beginnings, and afterwards have ſo much increaſed, that they have attain'd that fatal height we ſee them at.

77. 'Tis paſt Diſpute, that the Lion is the nobleſt, and the Aſs the vileſt of all Beaſts; yet the Wiſe ſay, An Aſs that carries his Burden, is better than a Lion that devours Men.

78. A griping Woodmonger bought Wood of the poor Peaſants at a low rate, and ſold it very dear to the Rich. One Night a Fire broke out in his Kitchin, and ſpread till it reach'd his vaſt Stores of Wood, and conſumed them altogether. Sometime after, while he ſaid, I don't know how the Fire begun in my Houſe; one of the Company told him, It broke out by the Smoke that went out of the Heart of the Poor whom your Covetouſneſs has undone.

79. A *Wreſtling-Maſter* of 360 Tricks of his Art, had taught 359 to one of his Diſciples, and kept but one for himſelf. The

Scholar being young and active, had made ſo good uſe of his Maſter's Leſſons, that he made bold to challenge him: The Maſter accepted the Challenge, and they both appeared before the *Sultan*, and a great Crowd of People. The Maſter, who knew very well that his Scholar was ſtronger than he, gave him no time to make an Advantage of it, but preſently lifted him up very artfully from the Ground with both Hands, and threw him over his Head upon the Ground, which caus'd the Spectators to give a joyful Shout. The *Sultan* rewarded the Maſter and blam'd the Scholar, who yet ſaid he had not been overcome by Force, but meerly by a Trick of the Art, that had been concealed from him. The Maſter replied; I grant it, I had kept it for ſuch a day as this, according to the Maxim of the Wiſe: That how great ſoever our Affections be for a Man, we muſt never give him ſuch an Advantage over us, as might cauſe him to prevail if he became our Enemy.

Obſervations. There are yet Wreſtlers among the Eaſtern Nations, like thoſe of the Antients: Theſe have nothing on when they wreſtle, except Leather Breeches from the Knees to the Loins, and they beſmear their Body with Oil for that purpoſe.

80. A King paſſed by a *Derviche*, who did not ſo much as lift up his Head to look upon him. The King being one of thoſe who

who are offended at the leaſt thing, was incenſed at this want of Reſpect, and ſaid: This ſort of dirty Fellows in Rags are meer Brutes. The Vizier alſo ſaid to the *Derviche*, Why do you not pay to the King the Reſpect that is due to him? The *Derviche* anſwer'd; Let the King expect Veneration from thoſe that expect his Favour: but know that Kings are eſtabliſhed for the Preſervation of their Subjects; but that the ſame Obligation lies not upon Subjects to pay Reſpect to Kings. The King having heard his bold Diſcourſe, deſired the *Derviche* to ask him ſomething. I only ask, ſaid the *Derviche*, that you may let me alone.

Obſervation. *Diogenes* made very near the ſame Complement to *Alexander*, which is not ſtrange; for moſt of theſe *Derviches* are, properly ſpeaking, the Sectators of that Chief of the *Cynick* Philoſophers: they affect to ſhow the ſame Indifference for the things of this World.

81. *Nouſchirvan* in his Council was debating a very weighty Affair: The Viziers propoſed every one his Opinion; *Nouſchirvan* propoſed alſo his. *Bouzourgemhir* followed it, and being asked, Why he had preferr'd the King's Opinion to thoſe of the Viziers? he anſwer'd; The Succeſs of the Affair in Hand is uncertain, and therefore I thought it was better to follow the King's Advice, that we might be free from his

Anger if the thing proved unſucceſsful.

82. A wandring Raſcal who had aſſum'd the Dreſs of one of *Ali*'s Progeny, came to a *Metropolis* with the *Caravan* of the Pilgrims of *Mecca*, and reported every-where that he came from that Pilgrimage. Having intruded into the Court, he read to the King a piece of Poetry, of which he pretended to be the Author. One of the chief Officers newly come from the Army, ſaid to the King; I have ſeen him at *Baſra* on the Feſtival Day of the Sacrifice, how can he ſay he has perform'd the Pilgrimage of *Mecca?* Beſides his Father is a Chriſtian of the Town of *Malatia*. What Relation is there between a Nephew of *Ali* and a Chriſtian? Beſides, the Poetry he had recited as his own was diſcover'd to be the Poet *Enveri*'s. The King, who perceiv'd he was a Cheat, order'd him ſome Blows, and Baniſhment. At this Order my Gentleman threw himſelf at the King's Feet, ſaying: I beſeech your Majeſty to give me leave to ſay but one word for my ſelf, and I'll ſubmit to any Puniſhment whatever, if what I ſay be not true. The King conſented, and ſaid, What haſt thou to ſay? Travellers, reply'd he, may lie by Authority.

Obſervations. The Pilgrims of *Mecca* celebrate the Feſtival of the Sacrifice on the Mountain *Ararat*, where they offer every one a Sheep: But ſince on that Day the

the pretended Pilgrim was at *Basra* on the Persian Gulf, which is very far from that Mountain *Ararat*; 'tis an infallible Sign he was not a Pilgrim of *Mecca*.

Malatia is a Town of *Natolia* in the antient *Cappadocia*.

Enveri is an Antient Persian Poet.

83. Two Brothers were in Posts very different from each other: One was in the Service of the *Sultan*, and the other earn'd his Livelihood by the Sweat of his Brows; so that one lived at Ease, and the other had much ado to get Bread. The Rich said to the Poor, Why don't you get into the *Sultan*'s Service as I have done; you would free your self from so many Plagues you must undergo? The Poor replied; And you, why do you not work to free your self from such a contemptible Slavery.

84. A Courier came to *Nouschirvan*, and told him, that God had freed him from an Enemy. He ask'd, Are you not also to tell me that I shall always live, and never die?

85. In the same *Nouschirvan*'s Council, where he was present, an Affair was debating, and every Vizier except *Bouzourgemhir* deliver'd his Opinion. The others asking the Reason of his Silence, he answer'd, Viziers are like Physicians, who give Remedies to the Sick only when they are in great danger: You all say so many good things, that I were to blame should I add any thing of my own.

86. The *Calife Haroun Erreſchid*, having conquer'd *Egypt*, placed there one *Coſaib*, the vileſt of his Slaves, for a Governour. The Reaſon he gave for it was, his Indignation againſt *Pharaoh*, who would have been taken for a God. Now *Coſaib* was a Negro, as dull and ruſtick as may be imagin'd; as he ſhow'd himſelf in ſeveral Occaſions, eſpecially in this. The Husband-men in hopes of ſome Diminution of the Taxes they lay under, preſented him a Petition upon an Inundation of the *Nile*; which had unhappily deſtroyed all the *Cotton* they had ſown. *Coſaib* anſwer'd; You ought to have ſown *Wool*, it would not have been loſt.

87. *Alexander the Great* was ask'd, How he had been able to ſubdue the Eaſt and the Weſt? a thing which other Monarchs of riper Years had not been able to perform with greater Treaſures, State and Forces. He anſwer'd; I did no Harm to the Nations I conquer'd with God's Aſſiſtance, and never ſaid any thing but Good of the Kings with whom I had to do.

Obſervation. Alexander *the Great* is famous amongſt the Mahometans under the Name of *Iskender*; but they are divided as to the Nation whence he was originally. Some write that he was Son to *Darab* King of *Perſia*; and that having aſcended the Throne after *Dara* his elder Brother, the ſame with *Darius*, he conquer'd the whole World. Others come nearer the Truth, ſaying he was the Son of *Phillip*. Both agree as to the Extent of

of his Conqueſts; and aſcribe him very great Wiſdom improv'd by *Ariſtotle* his Maſter. They ſay likewiſe, that in the Courſe of his Victories, he ſought for *the Fountain of Life:* but it was only diſcover'd by *Hizir* General of his Army; and in their Meaning this *Hizir* is the ſame with *Elijah*, who is not dead, becauſe he drank of this Water. They likewiſe call'd him the *Horned*, becauſe of his great Power in the Eaſt, and in the Weſt. I am almoſt perſwaded that the Eaſtern Nations have given him that Denomination on occaſion of the Greek Medals of *Lyſimachus*, eſpecially thoſe of Silver; where he is repreſented with Horns: and that thoſe Medals being fallen into their Hands, they took them for Medals of *Alexander*, becauſe they could not read *Greek*; ſo that they could not diſtinguiſh one from the other: Beſides, that thoſe Medals being larger than thoſe of *Alexander*, thoſe Nations ſeem the more excuſable for having inferr'd from their Largeneſs and Beauty, that they were rather made for *Alexander* than for any other.

88. A *Derviche* being invited to the *Sultan's* Table, did eat much leſs than he us'd to do at home, to make his Sobriety obſervable; and after the Meal, made his Prayer longer than others, that he might raiſe a proportionable Opinion of his Devotion. When he came home, he order'd ſome Meat to be got ready, ſaying that he would eat. His Son who had ſome Wit, ſaid to him, But, Father, have you not eaten at the King's Table? Not much, anſwer'd the *Derviche*, leſt either he or his Courtiers ſhould ſay, I am a great Eater. The Son replied, Then, Father, I doubt you muſt ſay your Prayer o-

ver again; for I fancy 'tis little better than the Meal.

Obſervation. On occaſion of this Son of the *Derviche*, it is good to obſerve, that though the *Derviches* lead an auſtere Life, which might perſwade us they have ſome relation to Monks and Friars; yet moſt or all of them are married, except the *Calenders*. The Mahometans find no fault with it, having this Maxim amongſt them; That there is no monaſtic Life in the Muſſulman Religion, *La rubbaniet filiſlam*; by which they mean, that the *Vow of Chaſtity is not* admitted among them.

89. The Author of the *Guliſtan*, writing concerning himſelf, has theſe words: While I was very young, I us'd to watch and read the *Alcoran:* One Night, as I was in that Exerciſe, and all our Family aſleep except my Father, near whom I was; See, Father, ſaid I to him, none ſo much as lifts up his Head to pray to God; but all are ſo faſt aſleep, that they ſeem to be dead. My Father ſtop'd my Mouth, ſaying, It were better you ſhould ſleep as they do, than to obſerve their Faults as you do.

90. In an Aſſembly a Perſon of Quality was commended for his Prudence, and a very honourable Character given of him. The Party concern'd lifted up his Head, and ſaid; I am ſuch as I know my ſelf to be.

91. A King ask'd a *Derviche*, Whether he did ſometimes remember him in his Prayers?

ers? Yes, anſwered the *Derviche*, I remember you when I don't think on God.

92. A devout Man ſaw in a Dream a King in Paradiſe, and a *Derviche* in Hell; and being ſurprized at it, would needs know why he had ſeen them both in Places ſo different from thoſe in which they are imagined to be after Death? It was anſwer'd him, That the King was in Paradiſe for having lov'd the *Derviches*, and the *Derviche* in Hell for his ſervile Dependance on Kings.

93. A certain *Derviche* who eat 10 Pound of Bread *per diem*, and ſpent the whole Night in Prayers, was told by a Man of Senſe, that it were better for him to ſleep, and eat but half ſo much Bread.

94. The Author of *Guliſtan* ſays further, in ſpeaking of himſelf; I was a Slave at *Tripoli* amongſt the Franks, and a certain Friend from *Halep* knowing me as he paſs'd by, redeem'd me for ten Pieces of Gold, and carried me with him to *Halep*; where he gave me his Daughter in Marriage, and an hundred Pieces with her for her Portion. But being a wicked ill-tongu'd Scold, ſhe reproach'd me ſometime after with my Poverty, and told me that her Father had redeem'd me from the Chains of the Franks for ten Pieces. I anſwer'd, It is true he procur'd my Liberty for ten Pieces, but he made me your Slave for a hundred.

95. A

ver again; for I fancy 'tis little better than the Meal.

Obſervation. On occaſion of this Son of the *Derviche*, it is good to obſerve, that though the *Derviches* lead an auſtere Life, which might perſwade us they have ſome relation to Monks and Friars; yet moſt or all of them are married, except the *Calenders*. The Mahometans find no fault with it, having this Maxim amongſt them; That there is no monaſtic Life in the Muſſulman Religion, *La ruhbaniet filiſlam*; by which they mean, that the *Vow of Chaſtity is not* admitted among them.

89. The Author of the *Guliſtan*, writing concerning himſelf, has theſe words: While I was very young, I us'd to watch and read the *Alcoran*: One Night, as I was in that Exerciſe, and all our Family aſleep except my Father, near whom I was; See, Father, ſaid I to him, none ſo much as lifts up his Head to pray to God; but all are ſo faſt aſleep, that they ſeem to be dead. My Father ſtop'd my Mouth, ſaying, It were better you ſhould ſleep as they do, than to obſerve their Faults as you do.

90. In an Aſſembly a Perſon of Quality was commended for his Prudence, and a very honourable Character given of him. The Party concern'd lifted up his Head, and ſaid; I am ſuch as I know my ſelf to be.

91. A King ask'd a *Derviche*, Whether he did ſometimes remember him in his Prayers?

ers? Yes, anſwered the *Derviche*, I remember you when I don't think on God.

92. A devout Man ſaw in a Dream a King in Paradiſe, and a *Derviche* in Hell; and being ſurprized at it, would needs know why he had ſeen them both in Places ſo different from thoſe in which they are imagined to be after Death? It was anſwer'd him, That the King was in Paradiſe for having lov'd the *Derviches*, and the *Derviche* in Hell for his ſervile Dependance on Kings.

93. A certain *Derviche* who eat 10 Pound of Bread *per diem*, and ſpent the whole Night in Prayers, was told by a Man of Senſe, that it were better for him to ſleep, and eat but half ſo much Bread.

94. The Author of *Guliſtan* ſays further, in ſpeaking of himſelf; I was a Slave at *Tripoli* amongſt the Franks, and a certain Friend from *Halep* knowing me as he paſs'd by, redeem'd me for ten Pieces of Gold, and carried me with him to *Halep*; where he gave me his Daughter in Marriage, and an hundred Pieces with her for her Portion. But being a wicked ill-tongu'd Scold, ſhe reproach'd me ſometime after with my Poverty, and told me that her Father had redeem'd me from the Chains of the Franks for ten Pieces. I anſwer'd, It is true he procur'd my Liberty for ten Pieces, but he made me your Slave for a hundred.

95. A

95. A certain King being about an Affair of great Importance, made a Vow that if he accompliſh'd his Deſign, he would diſtribute a conſiderable Sum amongſt the *Derviches*. The Affair ſucceeding according to his Deſire; the King that he might be as good as his Word, put the Money in a Purſe, and gave it to an Officer to diſtribute: but the Officer knowing what ſort of Men the *Derviches* were, kept the Purſe till Night; and reſtoring it to the King, told him he could find never a *Derviche*. How's that, anſwered the King, I know there are above 400 in the Town. The Officer replied, Sir, the *Derviches* take no Money, and thoſe who do are no *Derviches*.

96. One having ask'd a certain Learned Man, what he thought of the Diſtribution of Bread ſettled upon the *Derviches*? He was anſwer'd, that if the *Derviches* did eat with a Deſign to make themſelves ſtronger for the Service of God, they might lawfully eat thereof; but if they become *Derviches* only that they may eat, they eat their own Damnation.

97. A *Derviche* having left his Convent, and betaken himſelf to hear the Lectures of a Profeſſor in a certain College; I ask'd him, (ſays the Author of *Guliſtan*) ſeeing he had chang'd his Profeſſion, What Difference he found betwixt a Learned Man and a *Derviche*?

Derviche? He anſwer'd, That a *Derviche* did withdraw himſelf from the Waves and Tempeſts of the World, but a Learned Man did alſo withdraw others.

Obſervation. The *Derviches* amongſt the Mahometans don't enter into ſuch ſtrict Vows as the Religious amongſt the Papiſts; but do freely quit their Habit, Rule and Cloiſter, to embrace what other Profeſſion they pleaſe. The Mahometans have a great Number of Colleges founded by Sultans, and private Perſons; where there are Penſions ſettled upon Profeſſors to teach thoſe things which are neceſſary for acquiring the Title of *Learned*, at which they arrive by degrees, as our Doctors do in the Univerſities of *Europe*; and the Sciences which they learn, are all of them concerning Religion and the Laws, which amongſt them are unſeparable.

98. A Mahometan who had given many Proofs of his extraordinary Strength, being in ſuch a Paſſion that he was ſtark mad, and foam'd at the Mouth, a certain Sage who knew him, ſeeing him in that Condition, enquir'd what was the Matter; and underſtanding that ſome Body had ſpoke ill of him, anſwer'd, How, can that Wretch carry a thouſand Weight, and is he not able to bear one Word?

Obſervation. That it is more emphatical in the Perſian; for the ſame Word that ſignifies to carry or bear, ſignifies alſo to bear up under, or to ſupport.

99. An old Man of *Bagdat* having married his Daughter to a Shoe-maker, he kiſs'd her ſo hard, that he bit her Lip till it

it bled again: whereupon the old Man told him, that his Daughter's Lips were not of Leather.

100. A Learned Man being at a loſs how to diſpoſe of his Daughter ſhe was ſo very ugly, though ſhe had a vaſt Portion, did at laſt marry her to a blind Man. That ſame Year an Empirick, who reſtor'd the Blind to their Sight, arriv'd in the Iſland of *Serendib*; and the Learned Man being ask'd why he did not make uſe of him for his Son-in-Law, he anſwered, I am afraid, if he could ſee, that he would put away my Daughter ſhe is ſo very ugly; and therefore it is better that he continue blind.

Obſervation. *Serendib* is the ſame with the Iſland of *Ceylon*, and that which the Antients call'd *Taprobane*.

101. A *Derviche* ſpeaking to a King who had no great Eſteem for thoſe of his Profeſſion, ſays to him, We have neither the Might nor Power which you have in this World, yet we live more contentedly than you; Death will at laſt make us equal, and at the Day of Judgment we ſhall have the Advantage to be above you.

Obſervation. The Mahometans do expect a Day of univerſal Judgment as well as we, for the Puniſhment of the Wicked, and the Reward of the Juſt.

102. In the City of *Halep* a poor African ſaid to ſome rich Merchants, who were aſſembled together; Gentlemen, if you who

are

are rich, would do what in Equity you are obliged to do; and if we poor Men could be therewith contented, there would be no more Beggars in the World.

103. There were two Princes, Sons to a King of *Egypt*; the one of which applied himſelf to the Study of Sciences, and the other to heap up Riches: The latter became King, and upbraided his Brother as having but little of the World for his ſhare. But the Prince replied, Brother, I bleſs God that I have the Inheritance of the Prophets, that is, Wiſdom, for my Share; whereas your's is only the Lot of *Pharaoh* and *Haman*, *viz.* the Kingdom of *Egypt*.

Obſervation. This *Pharaoh*, according to the Mahometan Traditions, is he who was drowned in the *Red-Sea*; and *Haman* was his Chief Miniſter, who put his wicked Deſigns in Execution. He was alſo, according to them, the firſt of the Egyptian Kings named *Pharaoh*, and of a very low Extract. His Hiſtory they give thus; That his Father was one *Maſſab* a Cow-keeper, who dying, and leaving him an Infant, his Mother bred him a Joiner; but not liking that Trade, he put himſelf Prentice to a Coſter-monger, but did not continue long at that Imployment neither. Then he fell a Merchandizing; but was alſo diſguſted with that way of Living, becauſe at a certain Paſs they exacted a Toll of him equal in value to his Merchandiſe; ſo that out of Spite, he turn'd Highway-man. At laſt he found Means to poſt himſelf at one of the Gates of the Metropolis of *Egypt*, todemand a Toll in the King's Name of every thing that came in or went out, tho without any Warrant; but being diſcovered, by exacting the ſame

ſame Toll on the Corps of one of the King's Daughters who was going to be interred, he redeem'd himſelf from Death by the great Sums which he had amaſs'd. Fortune however did not abandon him, he found a Way ſtill to be made Captain of the Watch; and when advanced to that Charge, had an expreſs Order from the King of *Egppt* to put to Death all thoſe whom he found abroad in the Night. The King himſelf going abroad one Night to communicate ſome ſecret Affair to one of his Miniſters, without giving notice thereof to *Pharaoh*, was ſeiz'd by the Watch; who would not believe him to be the King, and brought him before *Pharaoh*, who would not believe him neither, but forc'd him to a-light from his Horſe, and cut off his Head: And after the Action, having diſcovered that it was really the King, finding himſelf ſtrong enough he went and forc'd the Palace, and declar'd himſelf King. He introduc'd Idol-worſhip, and would be own'd as God himſelf. In fine, he purſued the Iſraelites, and was drown'd in the *Red-Sea*. All theſe Particulars are to be found in the Hiſtory of the Prophets of *Keſani*.

104. A King of *Perſia* ſent a Phyſician to *Mahomet*, who ſtaid ſome Years in *Arabia* without any Practice; whereat being aggrieved, he preſented himſelf to *Mahomet*, and, complaining, told him, that thoſe who had a Right to command him, had ſent him thither to profeſs Phyſick, but that no Body had made uſe of him; ſo that he had never found any Occaſion to let them ſee what he could do. *Mahomet* anſwer'd, It is the Cuſtom of our Country not to eat but when we are hungry, and to leave off with an Appetite. The Phyſician replied, That's the Way

Way to preſerve Health, and have no need of a Doctor; and taking his Leave, return'd to *Perſia.*

105. *Ardeſchir Babekan* King of *Perſia*, ask'd of an Arabian Phyſician, how much Nouriſhment was needful *per diem?* who anſwer'd, One hundred Drachms: the King ſaid, that was not enough to furniſh Strength. The Phyſician replied, that's enough to carry you; but if you take more, you muſt carry it.

Obſervation. *Ardeſchir Babekan* was the firſt of that Race of the Kings of *Perſia*, who reign'd until ſuch time as they were expell'd by the Mahometans. His Father's Name was *Saſan*; whence it came to paſs, that he and the following Kings were call'd *Saſanians*, according to the Antient Hiſtory of the Perſians, or what remains of it in the Arabian Writings.

106. Two *Sophies* of the City of *Vaſete* took Meat of a Butcher upon Credit, and did not pay him; whereupon he dunn'd them every Day with ill Language, which put 'em to mighty Shame; but they bore it patiently, becauſe they had no Money. A certain witty Man who perceiv'd how it was with them, told that it was much eaſier to entertain their Appetites with the hopes of good Cheer, than to entertain the Butcher with the hopes of his Pay.

Obſervations. The *Sophies* are the moſt eminent and noted of all the Religious Mahometans, both becauſe of their Orthodox Sentiments as to Religion, the Regulation

tion of their Life, and the Purity of their Morals, according to the Original of their Name, which ſignifies *Pure* and *choſen Ones*. The Kings of *Perſia*, of the preſent Race, are alſo call'd by the Name of *Sophi*, as deriving their Original from *Mouca Caſſem* the ſeventh of the 12 *Imams*, who died about the Year of the *Hegyra* 183, *and of Chriſt* 799. pretending that the Sect of *Ali*, from which the 12 *Imams* are deſcended, is the beſt and moſt pure, becauſe their Anceſtors have always diſtinguiſh'd themſelves by a ſingular Zeal for the Mahometan Religion.

The City of *Vaſete* was formerly a conſiderable Town in that Part of *Arabia* which carries the Name of *Erak*.

107. An officious Mahometan entertain'd a *Derviche* belonging to a very rich Man, and told him he was perſwaded that that Man would be very bountiful to him if he were well inform'd of his Poverty; nay, he was at the trouble himſelf to go to the rich Man's Gate, and procure him Entrance. The *Derviche* went in, but ſeeing the Man melancholy and hanging his Lip, he came out again immediately, without ſo much as ſpeaking one word to him. His Guide, who waited for him, ask'd why he came out ſo ſpeedily? To which he anſwer'd, I did not like his Looks; I acquit him from all the Charity that ever I expected from him.

108 *Hatemtai* was in his time the moſt bountiful and freehearted of all the Arabians; and being ask'd, If ever he had ſeen or heard of any one Man who had a nobler Heart

Heart than himſelf? He anſwer'd, That one Day after I had made a Sacrifice of forty Camels, I went out to the Fields with ſome Arabian Lords, and ſeeing a Man who had gathered a Burden of dry Thorns to burn, I ask'd him, why he did not go to *Hatemtai*, where there was a great Concourſe of People to partake of his Feaſt? he anſwered me, He that can furniſh himſelf Bread by his own Labour, needs not be obliged to *Hatemtai:* This Man, ſaid he, had a nobler Soul than I.

109. A certain King having need of a Sum of Money to give the Tartars to prevent their Incurſions ino his Country, underſtood that a Beggar had a very conſiderable Sum by him; and ſending for him, demanded part of it in loan, promiſing that it ſhould be repaid as ſoon as the Revenues came in. The Beggar anſwered, That it would be very unworthy in his Majeſty to defile his Hands with that Money which he had ſcrap'd together by Begging. To which the King replied, That he needed not trouble himſelf about that; it was to be given to the Tartars, ſo that it would be ſuch Men ſuch Money.

Obſervation. Theſe Tartars are thoſe of *Grand Tartary*, who have been always accuſtomed to make Incurſions upon their Neighbours; and from them the Crim Tartars, though they have been ſeparated a long time,

do

do ſtill retain this Cuſtom; which hath coſt the Germans and Poles ſo many Thouſands of Men ſince the beginning of the laſt War.

110. The Author of *Guliſtan*, from whom we have had ſome of the preceding Articles, ſpeaks of himſelf in the following Terms: I knew, ſays he, a Merchant who travelled with a hundred Camels loaden with Merchandize, and had forty Slaves and Domeſticks to wait upon him. One Day he got me along with him into his Ware-houſe, and entertain'd me the whole Night with a Diſcourſe which had no end: He told me that he had ſuch a Man for his Partner at *Turqueſtan*, ſuch and ſuch Funds in the *Indies*. Then he ſhew'd me a Bond due to him for ſo much Money in ſuch a Province, and told me that he had ſuch a Man bound for ſuch another Sum; and then changing his Note, he ſaid that he deſign'd to ſettle himſelf in *Alexandria*, becauſe there they had a good Air: but correcting himſelf forthwith, No, ſays he, I will not go thither, the African Sea is too dangerous; I have a Mind to take one Journey more, and after that will retire to a Corner of the World, and leave off Trading. I ask'd him what Journey that was? He anſwered, that he would carry Sulphur from *Perſia* into *China*, where it is ſold at a great Price; from thence I will bring *China*-Ware to ſell in *Greece*; and from

from *Greece*, I will carry Stuffs of Gold to the *Indies*; from the *Indies*, I will bring Steel to *Halep*; from *Halep*, I will trade with Glaſs into *Arabia Fœlix*; and from *Arabia Fœlix*, I will carry painted Cloths into *Perſia*; and when I have done this, I will bid farewel to Trade, which is carried on by ſo many toilſom Journies, and ſpend the reſt of my days in a Shop. He ſpoke ſo much upon this Subject, that at laſt he made himſelf weary, and concluded with an Addreſs to me to tell him ſomething of what I had ſeen and learn'd in my Travels: To which I anſwered, by asking him if he had ever heard what a certain Traveller ſaid when he fell from his Camel in the Deſart of *Gour*, *viz.* That there were only two things which were capable of filling the covetous Man's Eye, *viz.* Sobriety, or the Earth which is thrown upon him after his Death.

Obſervations. This Narrative is not only excellent for the Character which it gives of a Merchant who ſets no Bounds to his Avarice, but is alſo curious in imparting to us after what Manner, and with what Sorts of Merchandize they trade in the *Levant*. Thoſe long Journies above-mentioned, are at this very Day undertaken by Land; and oftentimes one Man performs them all, and ſometimes more.

Turqueſtan is a Province of *Great Tartary*, of vaſt Extent, of which the City of *Caſchgar* is the Metropolis: It took its Name from the Turks who inhabit the ſame; and from thence it is that vaſt Swarms of People of that Name have come at different times, of which the Turks who

who do now enjoy the Empire of *Conſtantinople*, are a part.

By the *African Sea*, the Author of *Guliſtan* underſtands the *Mediterranean*, which waſhes the Coaſt of *Africa* on the South: And as to his calling it dangerous, it was becauſe the Chriſtians were Maſters of it in his time, and that the Mahometans had not a free Trade therein.

The Deſart of *Gour* lies upon the River *Jordan*, betwixt *Damaſcus* and the *Dead-Sea*, through which lies the Road from *Syria* to *Arabia*. There is alſo a Country of this Name near the River *Indus*, which borders upon the *Khoraſſan*.

111. The ſame Author of *Guliſtan* ſays of himſelf, that a certain Man of little Senſe, but big and fat, and richly cloth'd, paſſing by on a brave Arabian Horſe, and having an huge Turban upon his Head, he was ask'd, What he thought of the Brocard with which that great Fellow was cloth'd? To which he anſwer'd, That it was juſt like ſorry Writing in Characters of Gold.

Obſervation. At this very Day thoſe belonging to the Law in *Conſtantinople*, *viz.* the *Muſti*, the *Cadileskers*, the *Mullas*, or the *Cadis* of the firſt degree, wear Turbans of a ſurprizing Bigneſs; for without an Hyperbole, there are ſome of them almoſt two Foot broad. They are made with very much Art and Curioſity; and though they be ſo mighty large, yet are very light, there being nothing in them but the fineſt of Cloth and Cotton: and when any of theſe Gentlemen fall ſhort of the Capacity which they ought to have, then wo be to him; for the Turks in imitation of the Author of *Guliſtan*, make their Mocks at him and his big Turban.

112. An Highway-Man ask'd a Beggar if he were not aſhamed to hold out his Hand to every Body that he met, and beg Money? The Beggar anſwered, It is better to hold out the Hand to obtain a Farthing, than to have it cut off for robbing a Penny.

113. A Merchant having had a conſiderable Loſs, forbad his Son to ſpeak of it to any Body: the Youth promis'd to obey, but ask'd what Advantage he ſhould have by his Silence? The Father anſwer'd, that thereby we ſhall only have one Misfortune to bear inſtead of two, *viz.* the Loſs it ſelf, and our Neighbours rejoicing at it.

114. A certain young Man who had made a great progreſs in his Studies, but naturally timorous and reſerv'd, being at a time among other Students, did not ſpeak one word: His Father thereupon ſays to him, Son, why don't you alſo ſhow us ſomething of what you know? The young Man anſwered; Becauſe I am afraid that ſomething be alſo ask'd at me that I know not.

115. *Galen* ſeeing a baſe common Fellow treat a Man of Learning in a ſcurrilous manner, ſaid concerning the Learned Man, that he would not have had any thing to do with the other, if he had been really a Man of Letters.

Obſervation. *Galen* was not only a Phyſician, but a great Philoſopher; and therefore we have no Reaſon to

to wonder that *Saadi* ſhould have mentioned this witty Saying of his; which he might have learned from ſome Greek Book tranſlated into Arabick, or from ſome Learned Chriſtian in his Travels.

116. The Courtiers of *Sultan Mahomet Sebectegbin* ask'd at *Haſſan de Meimend*, Grand Vizier to that Prince, what the *Sultan* ſaid to him concerning a certain Affair? The Vizier begg'd their Pardon, ſaying, that he would take care how he inform'd thoſe of any thing, who knew every thing. They replied; You are Miniſter of State, and the *Sultan* will not ſtoop ſo low as to communicate to ſuch as we, what he will communicate to you. The Vizier rejoin'd, that's becauſe he knows that I will tell it to no Body, and therefore you don't do well to ask me ſuch Queſtions.

Obſervation. *Meimend* is a City of *Khoraſſan*, the Birth-place of the Grand Vizier to *Sultan Mahomet Sebectegbin.*

117. *Saadi* ſays alſo, in ſpeaking of himſelf, that he was about buying a Houſe: but not fully reſolved on it, when a certain Jew ſaid to him, I am one of the Elders of the Quarter; you cannot make Application to a fitter Man than my ſelf, to tell you what that Houſe is, buy it upon my word, I'll engage to you that it has no fault. Whereupon I anſwered him, ſays *Saadi*, it has one great one, *viz.* to have ſuch a Neighbour as you.

Obſer-

Obſervation. That though the Mahometans have a great Averſion for all thoſe who are not of their Religion, yet they hate the Jews more than they do the Chriſtians; and therefore it was, that *Saadi* was unwilling to hire an Houſe in that Quarter where there were Jews.

118. A Poet going to ſee a Captain of Robbers, repeated ſome Verſes which he had made in his Commendation; but inſtead of being pleas'd with his Verſes, he ordered him to be ſtrip'd and chas'd out of the Village, and ſet the Dogs after him. The Poet ſtoop'd to take up a Stone to defend himſelf againſt the Dogs; but it was frozen ſo hard that he could not pull it up: whereupon the Poet ſaid, Theſe Highway-Men are wicked People, they let looſe the Dogs, and faſten the Stones.

Obſervation. The Author of *Guliſtan* adds, that this witty Saying made the Captain of the Highway-Men laugh, who heard it from a Window; ſo that he call'd to the Poet to ask what he pleas'd, and he ſhould have it. The Poet anſwered him, If you have a mind to do me a Kindneſs, I demand no more but the Garment that you have robb'd me of: The Captain of the Highway-Men taking Compaſſion on him, did not only reſtore his own, but gave him another furr'd Veſt.

119. An Husband loſt his Wife, who was a great Beauty; but her Mother, who was very hateful to him, dwelt ſtill with him by virtue of a Clauſe in the Agreement at her Daughter's Marriage, in caſe ſhe ſurvived her. A Friend ask'd him, How he took with

the Loſs of his Wife? To which he anſwered, That I am not ſo much troubled that my Wife is dead, as that her Mother is alive.

120. I lodg'd, ſays the Author of *Guliſtan*, with an old rich Man at *Diarbekir*, who never had any Children but one Son, who was then in Company: the old Man told me, that God had often heard his Prayers in a Valley not far from the Town, where great Devotion uſed to be perform'd near a certain Tree. His Son, who heard thoſe Words, ſaid, with a low Voice, to his Comrades, I wiſh I knew where that Tree were, I would go thither, and pray for my Father's Death.

Obſervation. *Diarbekir* is a great City of *Meſopotamia*, which our Geographers call by the Name of that ſame City; and being upon the Grand Signior's Frontiers towards *Perſia*, there's a Baſſa there who hath divers Sangiacs under him.

121. The ſame Author ſays of himſelf; That by an Exceſs of youthful Folly and Paſſion, he did once on a time abuſe his Mother with ill Language; who being vex'd at his bitter Taunts, retir'd to a Corner with Tears in her Eyes, and ſaid to me, Now that you have the Strength of a Lion, you have forgot that you were once young, as appears by your being unſenſible of what I have done for you: You would not treat me

me thus as you do, if you remembred the Time of your Infancy, and how I hugg'd you in my Boſom.

122 The Son of a certain covetous Wretch being dangerouſly ill, his Friends adviſed the Father either to cauſe the *Alcoran* to be read, or to offer a Sacrifice, ſaying, that perhaps it might prevail with God to reſtore his Son's Health. The Father, thinking upon this about the ſpace of a Moment, ſaid; It's beſt to read the *Alcoran*, becauſe the Flock is at too great a diſtance. One of thoſe who heard this Anſwer, ſaid, He prefers the Reading of the *Alcoran*, becauſe that is only Lip-labour; but the Money that he muſt have expended for a Sacrifice, lies at the bottom of his Heart.

Obſervation. The Mahometans read, or cauſe to be read, either the whole *Alcoran*, or Parts of it, on divers Occaſions, as for the Soul of the Deceaſed, for one that is ſick, before a Battel, in publick Calamities, and other preſſing Neceſſities, as believing it a proper Method to appeaſe the Wrath of God; and they do alſo ſacrifice Sheep upon the ſame account. *Schahrach* Son of *Tamerlan*, being about to give Battel to *Emir Cara Jouſof*, who had declared himſelf King of *Perſia*, and eſtabliſh'd his Throne at *Tauriz*, ordered the Chapter of Conqueſt, which is the 48*th* of the *Alcoran*, and contains 29 Verſes, to be read 12000 times by the *Haſiz*; that is, thoſe who have the *Alcoran* by Heart, and followed his Army.

123. A certain old Man being ask'd, why he did not marry? anſwered, that he did

not care for old Women: To which it was replied, that it were easy for him who was rich, to find a young one. To which he rejoin'd, seeing I do not care for old Women, because I am old my self, how do you think that a young Woman should have any Inclination or Love towards me?

124. A certain Sage said to an Indian who learned to throw Wild-fire, That Trade is not proper for you, whose House is built of Cane.

Observation. The Eastern People speak often of this Wild-fire; and by their Account of it, it would seem that they make use of *Bitumen* in the Composition.

125. A Mahometan who was a silly Fellow, and had sore Eyes, addressed himself to a Farrier for a Cure, who applied the same Plaister to him that he us'd to do to the Horses: whereupon the Man became blind, and made his Complaints to the Courts of Justice. The *Cadis* being inform'd of the Matter of Fact, chas'd him away, saying, Be gone, you have no Cause of Action against this Man; for you would never have gone to a Farrier instead of a Physician, if you had not been an Ass.

126. A Son being sat in a Church-yard on the Tomb of his Father, who had left him a great Estate, discours'd thus to the Son of a poor Man: My Father's Tomb is of Marble, his Epitaph writ in Characters of Gold, and

and the Pavement round the ſame of regular inlaid Work: But your Father's Tomb, what is it? two Bricks, one at Head and another at Feet, with two Inch thick of Mould upon his Corps. The poor Man's Son anſwer'd, Hold your Peace; for before your Father ſhall be able to move the Stone, with which he is covered, at the Day of Judgment, my Father will be arriv'd in Paradiſe.

Obſervation. It is the Cuſtom of the Mahometans to put one Stone at the Foot, and another at the Head of the Tombs of their Deceaſed; and according to the Perſon's Eſtate, thoſe Stones are the more or leſs poliſhed or adorn'd: and often-times they put fine white Marble inſtead of the Stones; and then the Marble or Stone is in form of a Column, and very often with a Turban cut out upon the Head thereof, conformable to the Profeſſion of the Deceaſed; or with a Woman's Head-dreſs if it be that of a Woman: and upon the Column there is uſually an Epitaph in Sculpture, or in Characters engraven in Relief; for I do not remember that I have ſeen any engraven hollow, as we do uſually in *Europe*. The Epitaph does for the moſt part contain the Profeſſion of the Mahometan Religion, the Name and Quality of the Deceaſed, with an Invitation to thoſe that paſs by to repeat the firſt Chapter of the *Alcoran* for the repoſe of his Soul. And ſome of them are in Characters of Gold. The richer Sort are at great Expence in Repreſentations, and in the Neighbouring Buildings; as Moſques, Hoſpitals, Fountains and Schools, with Revenues for their Maintenance. The publick Burying-places are always without the Gates of the Cities; and none are interred in the Cities but Princes, and Perſons of great Note, who are buried

with their Families near the Moſques which they found-ed. This ſame Method is obſerved in Villages and Country Towns, where the Burying-places are always a-part from the reſt of the Houſes, and along by the High-way, that thoſe who paſs by may be thereby excited to pray for the Souls of thoſe who are interred there: And beſides the Stones and Marble, there are Places where the Friends of the Deceaſed plant Roſemary, or ſome other Plant, at the Head and Feet of the Deceaſed: And in ſome Places, Women go on Fridays and lament over the Sepulchres of their Husbands, or other Relations and Friends.

127. The *Great Iskender*, or *Alexander the Great*, having taken a certain Town, he was inform'd that there was a Philoſopher of great Note in the ſame; and ordering him to be brought before him, he was amaz'd to ſee him ſuch a deformed Fellow, and could not forbear to utter ſome words, which ſignified as much: The Philoſopher underſtood him, and although he was in great diſorder, becauſe of the Sacking of his Country; yet anſwered, ſmiling, It is true that I am deformed; but you muſt conſider my Body as the Scabbard, whereof my Soul is the Sword, and that it is the Sword which cuts and not the Scabbard.

Obſervation. I don't remember this Paſſage of *Alexander the Great* in any Greek or Latin Author, nor never heard that any of 'em did mention it; neither do I find that any of the Philoſophers, whoſe Names are come to our Knowledg, did ever mention it; and in effect, it ſavours more of the Sagacity of the Eaſtern People, than of the Greeks. But however that is, it deſerves to be remark'd;

remark'd; and the Eaſterlings not knowing the true Author, may be allow'd to aſcribe it to *Alexander the Great*, whom they have rank'd amongſt the Heroes of their Country.

128. A Philoſopher ſaid, I have writ 50 Volumes of Philoſophy, but they did not pleaſe me; I extracted 60 Maxims out of them, neither did they give me Satisfaction: In fine, I pick'd out 4 from amongſt thoſe 60, wherein I found what I ſought for, which are as follow, *viz.*

Never eſteem Women ſo much as you do Men; for a Woman is always a Woman, let her Birth and Quality be never ſo good.

Let your Riches be as great as poſſible, ſet not your Heart upon them, becauſe the Revolutions of Time ſcatter them.

Diſcover your Secrets to no Body, no not to your moſt intimate Friends; becauſe it happens oft-times that Friends fall out, and then become Enemies to one another.

Set your Heart upon nothing in the World but Knowledg, accompanied with good Works, for you will be found criminal at the Hour of Death if you deſpiſe that.

129. The Philoſophers of the *Indies* had a Library ſo large, that no fewer than 1000 Camels were ſufficient to tranſport it. Their King wiſh'd that they would make an Abridgment of it; and then they reduced it

to 100 Camels Load; and after many other Retrenchments, this Abridgment was brought into four Maxims: The First concerned Kings, saying that they ought to be just. The Second respected the People, saying that they ought to be pliable and obedient. The Third regarded Health, and ordered that we should not eat but when we are hungry: And the Fourth recommended it to Women to turn away their Eyes from Strangers, and to hide their Countenance from those to whom they were not allowed to show it.

Observation. As to that of the Library carried by Camels, *Saheb* Son to *Ibad*, who was Grand Vizier to two Kings of *Persia* of the Boian Race, a great Lover of Learning, and who died in the 385 of the *Hegyra*, and the 995 of *Christ*, had a Library which was always carried after him by 400 Camels, even in those Campagns which he was obliged to make. The Grand Vizier *Kupruli*, who was killed at the Battel of *Salankement*, had a well furnish'd Library, and never went to any Place without several Coffers full of Books; for he spent all the Time that he could spare from his Business in Reading or Teaching, which he practised particularly at the beginning of this last War with the Emperor, when he had no Imployment till after the Death of the Grand Vizier *Cara Mustapha Pacha*, who procured his Disgrace because he was the only Man in Council who opposed him as to the Declaring of that War: and during that Interval, he gave a Lesson every Day to 60 Scholars, whom he did also maintain and clothe. There are many perhaps who will not believe this, because they have not been accustomed to see such things; but this was transacted upon a Theatre publick enough, *viz.* in the Middle of *Constantinople*. 130.

130. Four potent Monarchs, in different Places of the Earth, did each of them utter a Remarkable Saying much to the ſame purpoſe. One of them, a King of *Perſia*, ſaid, That he never repented of having held his Peace; but that he had repented full ſore of ſeveral things that he had ſpoken. Another, being Emperor of *Greece*, ſaid, My Power over that which I have not ſpoken, is far greater than over that which I have ſpoken, for I can no more conceal that which I have once uttered. The third, being an Emperor of *China*, ſaid, It is much more vexatious to ſpeak thoſe things which we ought not to ſpeak, than eaſy to conceal our Repentance for having ſaid it. The laſt was an Indian King, who expreſſed himſelf thus; I am not Maſter of that which I have once ſpoken, but I diſpoſe of what I have not ſpoken as I pleaſe; and can ſay it, or not ſay it, according as I liſt.

Obſervation. Inſtead of the Emperor of *Greece*, the Text of *Guliſtan* ſays, Emperor of *Roum*; which is the ſame thing, becauſe in general under the Name of *Roum*, the Eaſterlings underſtood all thoſe Countries which were poſſeſſed by the Romans: and though from the Romans thoſe Countries paſſed to the Greeks, yet they always retain'd the Name of *Rome* becauſe of their firſt Original; at which we have no reaſon to wonder: For ever ſince the Time of the Romans, the Greeks have been called Ρωμαῖοι, and call themſelves ſo to this Day. The word *Roum* in particular, is alſo ſimply taken for the Countries which the *Selgiucides* poſſeſt

in *Anatolia*, whoſe Capital was *Iconium*; and this did occaſion their aſſuming to themſelves the Title of Kings of *Roum*. The Reaſon of this was, becauſe the Emperor of *Conſtantinople* having defended that Country a long time againſt the Mahometans, who called them by the Name of the Emperors of *Roum*, the firſt who ſeis'd that Country, and rendred themſelves Maſters thereof, afterward affected to be call'd by that ſame Name.

131. Three Sages, one of them a Greek, another an Indian, and the third *Bouzourgemhir*, diſcours'd together in preſence of the King of *Perſia*; and the Subject of their Converſation was upon that Queſtion, *viz.* Which of all things was the moſt grievous? The Grecian Sage anſwer'd, Old Age overwhelmed with Infirmities, Poverty and Want. The Indian Sage anſwer'd, Sickneſs, and to be impatient under it. But *Bouzourgemhir* replied; The Approach of Death under want of good Works: to whom all the Company agreed.

132. A Phyſician being ask'd, What was the beſt Time to eat; replied, It's beſt for the rich Man to eat when he is hungry, and for the poor Man to eat when he can get it.

133. A Philoſopher forbid his Son ever to go out in a Morning without eating; for in that Caſe he would be of a better Temper of Mind; and if affronted by any Body, would ſuffer it more patiently: for Hunger, ſays he, dries and turns the Brains up-ſide down.

Obſer-

Observation. I know not whether the Easterlings do it because of this Maxim, which is very true and full of good Sense; but generally they eat betimes, and ordinarily before their Morning-Prayers, which they say before Sun-rising: and what they eat then is Milk, Liquid Confections, and other cool things, but no Meat; after which they drink Coffee. It is certain that the serious, cloudy, and melancholy Air which one may perceive in those that are fasting in a Morning, does but too much prove the Necessity of putting this Maxim in practice.

134. *Bouzourgemhir* being ask'd, Who was the justest King? answered, It is he under whose Reign good Men are most at ease, and ill Men are most afraid.

135. The Arabians said to *Hagiage* their Governour, who treated them roughly; Fear God, and don't torment the *Mussulmans* with your vexatious Doings. *Hagiage* who was eloquent, went up to the Seat of Justice: and haranging them, said, God hath set me over you to be your Governour; and though I should die, you would be nothing the happier, for God hath many Servants such as I am; and when I am dead, perhaps I shall be succeeded by a Governour more wicked than I.

136. *Alexander the Great* depriv'd an Officer of his Imployment, and gave him another of less Value; with which the Officer was contented: Some-time after *Alexander the Great* saw the said Officer, and ask'd him,

him, How he took with his New Office? He anſwered reſpectfully, It is not the Office which makes him who exerciſes the ſame, any thing the more noble or conſiderable; but the Office becomes noble and conſiderable by the good Conduct of him who is in it.

Obſervation. *Alexander the Great* was very well ſatisfied with this Anſwer, and reſtored the Officer to his firſt Employment. In the Eaſtern Courts which are very ſtormy, the Courtiers have need of theſe ſorts of Examples, to prevent their falling into deſpair if they happen to be obliged to go back, after having been advanced in Service.

137. A certain *Derviche* us'd to viſit a Sultan very familiarly; but he obſerv'd one Day that the Sultan did not look ſo kindly upon him as he had uſually done, and thinking what might be the Cauſe, conjectured that it might be becauſe he came to him too often: whereupon he forbore to viſit, and make his court to him as he was wont to do. Some time after the Sultan met him, and ask'd, Why he forbore to viſit him? The *Derviche* anſwered, I thought it better to have your Majeſty ask me that Queſtion, than to witneſs your Diſpleaſure at my ſeeing you too often.

138. A Favourite . . . . . to *Cobad* King of *Perſia*, had a great deal of trouble to keep in his Horſe, which would needs

needs be up foot-sides with the King's *Cobad* taking notice of it, demanded of him what Regard Subjects ought to have for their King when they . . . . . The Favourite answered, The principal thing they are to observe, is not to let their Horse eat so much Barley, as was customary, the Night before they are to have the Honour . . . . . that so they may avoid such confusion as I am in at present.

Observation. *Cobad* King of *Persia* was Father to *Nouschirvan*, who succeeded him; in whose Reign *Mahomet* was born. In the *Levant* they give Barley to their Horses, and not Oats, they not being so common as Barley there.

139. *Nouschirvan*, King of *Persia*, having treated all his Court with a magnificent Feast on the Day of *Nevrouz*, observ'd during the Treat, that a Prince, one of his Kinsmen, hid one of the Golden Cups under his Arm, but took no notice of it. When the Guests rose from Table, the Officer who had the Charge of the Golden Vessels, cried, Let no Man go out, for he miss'd one of his Golden Cups, and must have it again. *Nouschirvan* answered, Don't trouble your self about that, he that took it will not restore it, and he who saw him take it will not tell who is the Thief.

Observation. *Nevrouz* is the Day when the Sun entred into *Aries*, and signifies the New Day, because among the Persians it is the first Day of the Solar Year; which

which was obſerv'd in the Reigns of the antient Perſian Kings, but the Mahometans obſerve the Lunar Year. Yet the Perſians continue ever ſince to celebrate that Solemn Feſtival upon the Day of *Nevrouz*, by a great Treat to their Court; and at that time they drink all their Wine in Golden Cups, as may be ſeen by the Relations of the Travellers of our Time.

140. *Hormouz* King of *Perſia*, Son of *Sapor*, bought a Bargain of Pearls, which coſt him 100000 Pieces of Gold, but he was not pleas'd with them. One Day his Grand Vizier told him that a Merchant offered 200000 for them, and that the Gain being ſo conſiderable, he would do well to ſell them, ſeeing his Majeſty did not like them. *Hormouz* anſwered, 100000 Pieces of Gold which we have disburs'd, is a ſmall thing for us; and the other 100000 which you propoſe, is a Gain too inconſiderable for a King: and beſides, if we play the Merchant, who muſt act the King's Part, and what will become of the Merchants?

Obſervation. There were four Kings of *Perſia* named *Hormouz*, according to the Catalogue that we have in the Eaſtern Hiſtories; and he who is mentioned here, was the firſt of the Name, and third of the fourth, and laſt Race of the Antient Kings of *Perſia*; which the ſame Hiſtorians call *Saſanians*, from *Saſan* Father of *Ardiſchir Babecan* the firſt King of that Race. *Sapor* his Father caus'd *Tchendi Sapor* in the *Khouziſtan* to be built, from whence came the Phyſician *Bacht-jeſchoua*, of whom we ſpoke before. There was another *Sapor* King of *Perſia* before this; but he was of the Aſcanian Race, as the Eaſterlings call it, and are the ſame whom we call Arſacides.

Ariacides. He was Succeſſor to *Ask*, who gave the Name to all the Race, and rendred himſelf ſo formidable to the Romans. Of *Ask* the Greeks and Romans made *Aſak*, and from *Aſack*, *Arſack*; whence came the Name of *Arſacides*.

141. During the Minority of *Sapor*, Son to *Hormouz* King of *Perſia*, *Tair* Prince of the Arabians made a cruel War upon the Perſians; wherein he pillaged the Capital of the Kingdom, and made *Sapor*'s Siſter a Slave. But when *Sapor* came of Age to govern himſelf, he attacked *Tair*, and took him in a Fortreſs by the Treachery of *Metaca* his own Daughter, who opened the Gate of the Fortreſs; and having rid himſelf of *Tair*, he made a great Slaughter of the Arabians: and being at laſt wearied of his Butchery, that he might render his Cruelty ſo much the greater by a lingring Death, he ordered that they ſhould only break the Shoulder-Bones of ſuch as they met. *Melik*, one of *Mahomet*'s Anceſtors, ask'd him, What Animoſity it was that inſpir'd him with ſo much Cruelty againſt the Arabians? *Sapor* anſwered, The Aſtrologers have told me, that the Deſtroyer of the Kings of *Perſia* was to be born amongſt the Arabians; and it is in hatred of him, that I exerciſe this Cruelty whereof you complain. *Melik* replied, It may be that the Aſtrologers are miſtaken; and if it ſhould happen as they ſay, it were better

better for you to cauſe this Butchery to ceaſe, that ſo he may entertain leſs Prejudice againſt the Perſians when that time comes.

Obſervation. Sapor, mentioned in this Article, is the 2*d* of the Name of the Race of the *Saſanians*, as his Father *Hormouz* was in like manner the 2*d* of that Name of that ſame Race; and becauſe of his Cruelty in breaking their Shoulders, the Arabians gave him the Name of *Sapor Zou l'actaf*; *i. e.* the Shoulder-Breaker: and thus they did always diſtinguiſh him from others, when they ſpoke of him in their Books.

142. A very young Highway-Man was brought before a *Calife*; who commanded that his Right-hand ſhould be cut off, ſaying, that ſo the *Muſſulmans* might not be expoſed to his Robberies any more. The Highway-Man begg'd the *Calife*'s Mercy, ſaying, God made me with both Hands, I pray you don't ſuffer me to be made Left-handed. The *Calife* commanded ſtill to cut off his Hand, for it was againſt the Will of God that Robbers ſhould be ſuffered. The Criminal's Mother being preſent, anſwered, O Emperor of the Faithful, he is my Son, and gets my Living by the Labour of his Hands, I beſeech you that you would not ſuffer him to be maim'd for my ſake. The *Calife* perſiſted in his Reſolution, and ſaid, I will not take his Crime upon me. His Mother inſiſted, and ſaid, O Emperor conſider his Crime as one of thoſe for which you beg

God's

God's Pardon every Day: Whereupon the *Calife* granted what was deſired in favour of the Highway-Man.

Obſervation. Emperor of the Faithful, or Believers, is the true Interpretation of the Title of *Emirelmoumenin*, which the *Califes* have arrogated to themſelves; as did the Arabian Kings, and other Mahometan Princes in *Spain*, according to their Example. *Oſmond*, ſecond Succeſſor to *Mahomet*, was the firſt who aſſum'd it inſtead of the Title of *God's Succeſſor*, which they gave him at firſt, that being thought too long, as *Aboulfarage* hath obſerved.

143. A Criminal being brought to a *Calife*, he condemned him to the Puniſhment which he deſerved. The Criminal ſays to the *Calife*, O Emperor of the Faithful, it is Juſtice to take Vengeance for a Crime, but it is a Vertue not to revenge one's ſelf; and if it be ſo, it is not ſutable to the Dignity of a *Calife* to prefer Vengeance to Vertue. The *Calife* being pleas'd with the ingenious Saying, pardon'd him.

144. A young Man of the Family of *Haſchem*, which is a conſiderable Family amongſt the Arabians, had offended a Perſon of Note; whereof they complain'd to his Uncle, under whoſe Government he was. The Nephew perceiving that his Uncle was about to chaſtiſe him, ſays to him; Uncle, I was not in my right Senſes when I did that thing, but remember that you do that in your right Senſes which you are about to do.

145.

145. *Hagiage* examin'd an Arabian Lady who was taken with the Rebels; but ſhe caſt her Eyes downward, and did not regard him: One of thoſe who ſat by ſaid, *Hagiage* ſpeaks to you, don't you regard him? She anſwered, I ſhould think that I offended God if I regarded ſuch a Man whom God does not regard.

Obſervation. We have already obſerved that *Hagiage* was Governour of *Arabia*, and one that committed great Cruelties.

146. One ask'd of *Alexander the Great*, By what Methods he arriv'd at ſuch a Degree of Glory and Greatneſs? He anſwered, **By the good Treatment which I always gave to my Enemies, and by the Care that I took to keep my Friends conſtant in the Amity which they had for me.**

147. *Alexander the Great* being with his Generals, one of them ſaid, Sir, God hath given us a great and potent Empire; take many Wives, that ſo having divers Sons, your Name may be preſerv'd to Poſterity. *Alexander* anſwered, It is not the Sons who perpetuate the Memory of their Fathers, but their own good Actions and Manners: Neither ſhould it become ſuch a great Conqueror as I am, to ſuffer himſelf to be conquer'd by Women, after I my ſelf have conquered the Univerſe.

148. Under

148. Under the Reign of *Sultan Mahmoud*, *Sebctteghin Fakhr-edde-Vlet* King of *Iſpahan*, of *Rei*, *Korn*, *Kaſchan*, and the Province of *Catriſtan* in the *Khoraſſan*, died, and left for Succeſſor his Son *Meged-edde-Vlet* very young. During his Minority *Seideh* his Mother, a Princeſs of extraordinary Wiſdom, adminiſtred the Government with the general Approbation of all the People of the Kingdom. When he came of Age to reign himſelf, being found uncapable of ſuch a Charge, they left him only the Title of King, while *Seideh* continued the Adminiſtration. *Sultan Mahmoud* King of *Maveran-nahar*, *Turqueſtan*, and the greateſt Part of *Khoraſſan*, and the *Indies*, being puff'd up with the Poſſeſſion of thoſe powerful Dominions, ſent an Ambaſſador to this Queen, ordering her to acknowledg him for King, to make Prayers be ſaid in his Name in all thoſe Moſques which depended upon her, and to coin all her Money with his Stamp; but if ſhe refus'd to ſubmit to theſe Conditions, he would come in Perſon to ſeize *Rei* and *Iſpahan*, and cut her off. The Ambaſſador preſented the Letter, which was fill'd with thoſe Menaces; and having read it, *Seideh* ſaid to him, In anſwer to *Sultan Mahmoud*'s Letter, you may tell him what I am about to ſay to you; So long as the King my Huſband lived, I was in a continual Fear that your

your Maſter would attaque *Rei* and *Iſpahan*; but aſſoon as he died, that Fear vaniſh'd, becauſe *Sultan Mahmoud* being a very wiſe Prince, I perſuaded my ſelf that he would not employ his Arms againſt a Woman: but ſeeing I am deceived, I take God to witneſs that I will not fly if he come to attack me; but that I will wait for him without fear, to aſſert my good Pretenſions and Right by Arms: If I have the good Fortune to obtain the Victory, I will make it known to all the Univerſe that I have conquered the great *Sultan Mahmoud*; which will be an immortal Glory for me to conquer him who hath conquered a hundred Kings: But if I be overcome, *Sultan Mahmoud* will have nothing to boaſt of, but that he hath conquered a Woman.

Obſervations. *Seideh* was Daughter of one who was Uncle to the Mother of *Kikiaous* King of *Mazanderan*, as he takes notice himſelf in relating that Part of the Hiſtory for his Son's Inſtruction, of which we have ſpoke already. That ſame Part is alſo related in the Select Hiſtory, which is alſo an Abridgment of the Mahometan Hiſtory in Perſian.

Fakhr-edde-Vlet King of *Perſia*, the Seventh of the Race of *Boieh*, who began to reign in the 321 of the *Hegyra*, and of Jeſus Chriſt 933, by *Ali* Son of *Boieh*; and this *Boieh* pretended that her Original was from *Boheram Gour* the Antient, King of *Perſia*, of the Race of the *Saſanians*. *Fakhr-edde-Vlet* reigned eleven Years, and died in the Year of the *Hegyra* 387,

387, of Chriſt 997. *Sahib Iſmail* Son of *Ibad*, who made his Bibliotheque be carried after him to the Campagn by 400 Camels, as we mentioned formerly, was his Grand Vizier.

Seideh diſarm'd *Mahmoud Sebectegbin* by her Conſtancy, and this reſolute Anſwer; but aſſoon as ſhe died, he dethron'd *Meged-edde-Vlet*, and made him die in Priſon.

149. One having ask'd an Arabian, What he thought of Riches? he anſwered, They are Childrens Play, give and take.

150. *Schems-elmaali* King of *Gergian* and *Tabariſtan*, or, which is the ſame, King of *Mazanderan*, was endowed with excellent Qualities; but was extreamly paſſionate, and would kill his Subjects on the Spot for the leaſt Trifle, never ſending any to Priſon, or obſerving the leaſt Form of Juſtice: But his Subjects growing weary at laſt, laid Hands on him, and ſhutting him up in Priſon, where he died, ſaid to him; Lo, this hath befallen you for depriving ſo many People of their Lives. He replied, It is becauſe I cut off too few; for I had not been here to Day, if I had deſtroyed every one of you.

Obſervation. *Schems-elmaali* called himſelf *Schems-elmaali Cabous*, and was Grandfather to *Kikiaous*, Author of the Inſtruction that we have already mentioned oftner than once; which he intituled *Cabouſnameh*, in honour of him. He was ſtarv'd to Death by Cold in that

your Maſter would attaque *Rei* and *Iſpahan*; but aſſoon as he died, that Fear vaniſh'd, becauſe *Sultan Mahmoud* being a very wiſe Prince, I perſuaded my ſelf that he would not employ his Arms againſt a Woman: but ſeeing I am deceived, I take God to witneſs that I will not fly if he come to attack me; but that I will wait for him without fear, to aſſert my good Pretenſions and Right by Arms: If I have the good Fortune to obtain the Victory, I will make it known to all the Univerſe that I have conquered the great *Sultan Mahmoud*; which will be an immortal Glory for me to conquer him who hath conquered a hundred Kings: But if I be overcome, *Sultan Mahmoud* will have nothing to boaſt of, but that he hath conquered a Woman.

Obſervations. *Seideh* was Daughter of one who was Uncle to the Mother of *Kikiaous* King of *Mazanderan*, as he takes notice himſelf in relating that Part of the Hiſtory for his Son's Inſtruction, of which we have ſpoke already. That ſame Part is alſo related in the Select Hiſtory, which is alſo an Abridgment of the Mahometan Hiſtory in Perſian.

Fakhr-edde-Vlet King of *Perſia*, the Seventh of the Race of *Boieh*, who began to reign in the 321 of the *Hegyra*, and of Jeſus Chriſt 933, by *Ali* Son of *Boieh*; and this *Boieh* pretended that her Original was from *Bohram Gour* the Antient, King of *Perſia*, of the Race of the *Saſanians*. *Fakhr-edde-Vlet* reigned eleven Years, and died in the Year of the *Hegyra* 387,

387, of Chriſt 997. *Saheb Iſmail* Son of *Ibad*, who made his Bibliotheque be carried after him to the Campaign by 400 Camels, as we mentioned formerly, was his Grand Vizier.

Stideh diſarm'd *Mahmoud Sebectteghin* by her Conſtancy, and this reſolute Anſwer; but aſſoon as ſhe died, he dethron'd *Meged-edde-Vlet*, and made him die in Priſon.

149. One having ask'd an Arabian, What he thought of Riches? he anſwered, They are Childrens Play, give and take.

150. *Schems-elmaali* King of *Gergiun* and *Tabariſtan*, or, which is the ſame, King of *Mazanderan*, was endowed with excellent Qualities; but was extreamly paſſionate, and would kill his Subjects on the Spot for the leaſt Trifle, never ſending any to Priſon, or obſerving the leaſt Form of Juſtice: But his Subjects growing weary at laſt, laid Hands on him, and ſhutting him up in Priſon, where he died, ſaid to him; Lo, this hath befallen you for depriving ſo many People of their Lives. He replied, It is becauſe I cut off too few; for I had not been here to Day, if I had deſtroyed every one of you.

Obſervation. Schems-elmaali called himſelf *Schems-elmaali Cabous*, and was Grandfather to *Kikiaous*, Author of the Inſtruction that we have already mentioned oftner than once; which he intituled *Cabouſnameh*, in honour of him. He was ſtarv'd to Death by Cold in that

that Priſon in the 403 of the *Hegyra*, becauſe they put him in there without his Clothes, as they had ſurprized him, and would not ſo much as allow him what they gave Horſes for their Litter, although he begg'd the ſame as a Favour; and that which they litter Horſes with in the *Levant*, is dry Horſe-dung. *Schems-elmaali* was learned in Aſtronomy, and divers other Sciences; and left ſeveral Works both in Proſe and Verſe writ in Perſian.

151. *Nouſchirvan* King of *Perſia* ask'd at one of the Grecian Emperors, by an Ambaſſador, By what Methods he became ſo firm and ſtable in his Empire? The Emperor anſwered him, We employ none but ſuch Perſons as are experienc'd in the Adminiſtration of our Affairs; we promiſe nothing but what we perform; we puniſh no Body according to the Height of our own Paſſion, but according to the Merit of their Crime; we give Employments to none but Perſons of Quality, and take Advice from none but Perſons of good Senſe.

152. That ſame *Nouſchirvan* would have this engraved upon his Tomb: All that we have ſent before us is our Treaſure; and he that would rather reward Evil than Good, is not worthy to live quietly.

Obſervation. By that Expreſſion, All that we have ſent before us, *Nouſchirvan* meant all his Good Works.

153. *Plato* ſaid that Hunger is a Cloud which rains Knowledg and Eloquence; and Satiety

Satiety is another Cloud which rains Ignorance and Dulneſs. He ſaid further, When the Belly is empty, the Body becomes Spirit; but when it is full, the Spirit becomes Body. He ſaid moreover, That the Soul finds its reſt in ſleeping a little, the Heart in few Diſquiets, and the Tongue in Silence.

Obſervation. I don't know that thoſe remarkable Words of *Plato* are to be read in his Works; or that they are to be found in any of our Antient Authors. I found them in a Collection of different Matters in Arabian, Perſian, and the Turkiſh Language, which I brought from *Conſtantinople*. He who collected them, cites his Author whence he had every Article, except in ſome places, as in this, which I think worthy of its room here.

154. A Poet read ſome Verſes to an *Emir* which he had made in his Praiſe; and as he read them, the *Emir* ſaid, That is well, that is well: The Poet finiſhed his Reading, but the *Emir* ſaid nothing elſe to him. Upon which Silence, the Poet told him you ſay, that is well, that is well; but that won't buy Meal.

Obſervation. By the Name of *Emir*, we are to underſtand the General of an Army, or Governour of a Province.

155. One told *Alexander the Great* that a certain Prince, whom he had not yet conquered, was able and experienced in Martial Affairs, and that therefore it were adviſable to ſurprize and attaque him by Night.

To

To which he replied, What will People say of me, if I overcome him as a Robber?

156. One demanded of a wise Man, What a Friend was? He answered, That it is a Word which hath no Signification.

157. The Sage *Locman* being on his Death-bed, sent for his Son; and as he gave him his Blessing, said to him, My Son, that which I would more especially recommend to you now in the last Moments of my Life, is to observe six Maxims, which comprehend all the Morals of the Antients and Moderns.

Never engage your self to the World, but in proportion to the short Duration of your Life.

Serve the Lord your God with all that Zeal, that the Occasions which you have of his Help does require.

Labour for Eternity which abides you, and consider the Time of its Duration.

Do your utmost to rid your self of Contention, whence one can never get out again after they have been once thrown headlong into it.

If you be in haste to commit Sin, consider before-hand what Strength you have to bear the Fire of Hell, and the Chastisement of God.

When you have a mind to sin, seek for a Place where God cannot see you.

Observa-

Obſervation. The Eaſtern People have a Collection of Tables under the Name of *Locman*, whom they call *the Wiſe*, and give much the ſame Account of him that the Greeks do of *Æſop*; but they do neither agree as to the Time when he flouriſh'd, nor his Country: ſome hold that he was one of the Patriarchs, and *Job*'s Siſter's Son; others write, that he was contemporary with *David*, and was 30 Years at his Court; but moſt ſay, that he was an Abyſſine, and by Conſequence a Black, and Slave to a Merchant. And all agree, that he was a Man of conſummate Prudence and Wiſdom, and endued with an extraordinary Quickneſs of Wit. His Tomb is according to them at *Remlah*, the ſame that we call *Ramah* in the Holy Land, betwixt *Jeruſalem* and *Joppa*. *Mahomet* ſpeaks of him in the 31*ſt* Chapter, or otherwiſe the 31*ſt* Sourate of the Alcoran, which is called the Sourate of *Locman*.

158. *Locman* being ask'd from whom he learn'd his Vertue? anſwered, From thoſe that had none, for I abſtain'd from every thing that I obſerv'd vitious in their Actions.

159. *Ali* recommended to his Sons *Haſſan* and *Huſſein* to practiſe the following Directions; My Children, ſays he, never deſpiſe any Man, look upon your Superiours as your Fathers, upon your Equals as Brethren, and Inferiours as Children.

160. *Hagiage*, who was afterwards Governour of *Arabia*, beſieged the City of *Mecca*, and *Abdullah* the Son of *Zebir* defended the ſame; who being reduced to Extremity, and perceiving that he was in ha-

zard to be taken by Storm, retired to his own Habitation: Whereupon his Mother ſaid to him, Son, if you fight for a good Cauſe, it cannot be maintain'd but by your Sword; return then to the Battel, and conſider that you fall a Martyr if you be ſlain. *Abdullah* anſwered, Mother, I am not afraid of Death, but hate to have my Head cut off after I am dead. His Mother replied, Son, the Sheep after its Throat is cut, feels no Pain when it's roaſted.

Obſervations. After the Death of *Caliph Maavia*, Son to *Iezid*, this *Abdullah* poſſeſſed himſelf of *Mecca*, with its Dependancies, and ſeveral other Countries, and maintain'd himſelf above nine Years, till he was killed in the laſt Aſſault at taking of the Place. After his Death *Hagiage* cut off his Head, which he ſent to *Medina*, and affixed his Body to a Croſs.

This Siege of *Mecca*, and the Death of *Abdullah* happen'd in the 71*ſt* of the *Hegira*, and the 690*th* Year of Chriſt.

The Mahometans never make War but ſome way or other Religion is concern'd in it, and therefore they look upon all thoſe who are killed as Martyrs.

161. The *Caliph Mehdi*, Father of *Caliph Haroun Erreſchid*, was in the Temple of *Mecca*, and ſaid to a certain *Manſour*, If you want any thing, ask it of me. The *Manſour* anſwered, It would be a Shame for me to ask any thing that I needed from any other but God, in the Temple of God.

Obſervation. According to the Mahometan Tradition, the Temple of *Mecca* was the firſt Temple conſecrated

crated to God; and they will have it to have been built by *Adam*, and rebuilt afterward by *Abraham* and *Iſhmael*, and therefore they make it one of the five Precepts of their Religion to go thither in Pilgrimage.

162. The *Caliph Haroun Erreſchid* having a mind to reward *Bakht Jeſchoua*, who cur'd him of an Apoplexy, made him his Phyſician, and allowed him the ſame Salary that he did to the Captain of his Guards, ſaying, The latter guards my Body, but *Bakht Jeſchoua* guards my Soul.

Obſervation. *Bakht Jeſchoua* is the ſame with *George* the Son of *Bakht Jeſchoua*, mentioned before: He was very young when he cur'd *Haroun Erreſchid* of that Apoplexy, which was the firſt thing that rais'd his Fortune at the Court of the *Caliphs*.

163. The *Caliph Mamoun*, Son of *Haroun Erreſchid*, took great Delight in giving Pardons, and ſaid, If it were known what Pleaſure I have in pardoning, all Criminals would make Application to me to feel the Effects of my Clemency.

Obſervation. *Mamoun* was not only a ſweet-natur'd, mild and merciful Prince, as appears by this Piece of his Hiſtory, but alſo very liberal and skilful in the Art of Governing, and was moreover the moſt learned of all the *Caliphs*; and being an Admirer of Philoſophy and the Mathematicks, caus'd ſeveral Books of thoſe Sciences to be tranſlated from the Greek and Syriack into Arabick. He was alſo well verſed in Aſtronomy, and ordered ſeveral Aſtronomical Tables to be compoſed, which were called *Mamoun*'s Tables.

164. The *Caliph Vathik Billah* being at the Point of Death, ſaid, All Men are alike,

and become equal at the Hour of Death, from which Kings, Subjects, nor no Man is exempted; and then addreſſing himſelf to God, ſaid, Thou whoſe Kingdom doth never periſh, have Mercy upon him whoſe Kingdom is periſhing.

Obſervation. The *Caliph Vathik Billah* was Grandſon to *Caliph Haroun Erreſchid*, and Nephew to *Mamoun:* His Father to whom he ſucceeded was called *Mutaſſem Billah.* He was valiant and bountiful, and being a Lover of Poeſie, he always made Poets welcome to his Court, and was their Benefactor. He reigned only five Years and ſome Months, and died in the Year of the *Hegira* 231. and of Jeſus Chriſt 845.

165. The *Caliph Muterid Billah* ſtood in need of Money to prepare for a Campagne, and was informed, that one of the *Magi* who dwelt at *Bagdat* had great Sums in ready Caſh: and having called for him, demanded a Loan of the ſame; to which the *Wiſe Man* anſwered, that it was at his Service: Upon this Frankneſs the *Caliph* ask'd him if he had an entire Confidence in him, and if he was not afraid that he would never reſtore him his Money? He anſwered, God hath entruſted you with the Government of his Servants who acknowledg your Power, and the Publick believe that they may truſt your Word, and that you govern with Juſtice; and after all this can I be afraid to truſt you with my Eſtate?

Obſer-

Obſervation. This *Caliph* died at *Bagdat* in the 289*th* Year of the *Hegira*, and the 901*ſt* of Chriſt.

166. *Gelal-Eddevlett Melec Schach*, one of the firſt Sultans of the Family of the *Selgiucides*, who reign'd in *Perſia*, did one Day ſay his Prayers to *Meſched* in the *Khoraſſan*, at the Tomb of *Ali Riza*, when one of his Brothers rebelled againſt him: as he came from Prayers, he ask'd of his Grand Vizier, if he could gueſs what he had prayed to God for? The Grand Vizier anſwered, You have prayed that he would grant you the Victory againſt your Brother. The Sultan replied, I did not pray ſo, but thus, "Lord, if my Brother be more fit to go-"vern the *Muſſulmans* than I, give him the "Victory againſt me; but if I be more "proper than he, grant me the Victory "againſt him.

Obſervation. Thoſe Sultans or Kings called *Selgiucides* take their Denomination from *Selgiuc*, the General of a mighty Inundation of Turks who paſſed the *Oxus* into the *Khoraſſan* in the Reign of *Mahmoud Sebecteghin*, who is mentioned before. *Dogrulbeg*, Grandſon to *Selgiouc*, began their Empire, which was divided into divers Branches, in the 429*th* of the *Hegira*, and 1037*th* of Jeſus Chriſt. Some Authors have very corruptly called him *Tangrolipix*, and Monſieur *Beſpier* in his Notes upon *Ricaut*'s State of the Ottoman Empire hath taken a great deal of Pains to find out the Correction of it; that of *Togrulberg* is the beſt, and he might have alſo found out *Dogrulbeg*, if he had known that the Turks pronounce the Arabick *Ti* as *D*: but this he could not know, for the little Turkiſh Language which he under-

ſtood he learn'd in *Normandy*. Nor does that Word come from *Tangri*, which ſignifies God in Turkiſh, as he pretends, but from *Drogu*, which ſignifies Right; and *Dogrulbeg* ſignifies the right Lord. *Gelal-Eddevlett Melek-Schach*, which another Author calls *Gelal-Eddin*, was the third Sultan after *Dogrulbeg*, and died in the Year of the *Hegira* 485. and of Jeſus Chriſt 1092.

167. The *Caliph Soliman*, who was of comely Perſonage, look'd upon himſelf in a Glaſs, in Preſence of one of his Ladies, and ſaid, I am the King of the Youth. The Lady replied, You would be the fineſt Merchandize in the World, and the moſt ſought after, if you were to live always; but Man is not eternal, and I know no other fault in you but that you are mortal.

Obſervation. The *Caliph Soliman* was the *7th* of the Race of the *Ommiades*, who did reign before the *Abaſſides*: He died in the *99th* Year of the *Hegira*, *Anno Chriſti* 717.

168. At his Return from the unſucceſsful Siege of *Mouſſol*, *Salahh-din* King of *Egypt* and *Syria* fell into a very dangerous Diſtemper, which had well nigh coſt him his Life. *Naſſir Eddin Mehemmed* his Couſin hearing the News of it, wrote forthwith to *Damaſcus* from *Hims*, where he himſelf was, to ſollicite thoſe whom he thought his Friends, to order it ſo that he might be declared Sultan in caſe *Salahhdin* ſhould die: But *Salahhdin* recovering, a little time after, *Naſſir Eddin Mehemmed* fell ſick and died himſelf: *Salahh-*

din,

din, who had been informed of his Procedure, ſeiz'd all his Eſtate and Riches, and ſome time after had a Deſire to ſee his Son, whom he had left behind him, of about ten Years of Age; who being brought before him, the Sultan knowing that there was Care taken of his Education, ask'd of him, what part of the Alcoran he was reading: To the Surprize of all that were about him, he anſwered wittily and boldly, that he was at that Verſe which ſays, that thoſe who devour the Eſtates of Orphans are Tyrants.

Obſervations. *Salahhdin* is that *Saladin* who is ſo famous in our Hiſtories of the *Croiſades*, and retook *Jeruſalem* in the 585*th* of the *Hegirah*, and of Chriſt 1189, four Years after the Siege of *Mouſſoul* here ſpoken of, which was the firſt Enterprize that ever miſcarried with him. When he came before the Place, *Sultan Atabek Azzeddin Maſoud* demanded Peace, and offered to quit him all *Syria*; but *Salahhdin* being over-ruled by his Council, continued the Siege, which *Azzeddin* ſuſtained with ſo much Vigour, that he was conſtrained to raiſe it with Shame, and retire, after having made a Peace far leſs advantageous than that which he had rejected.

Hims is the Name which the Arabians give to the City of *Emeſſa* in *Syria*.

169. In a Battel which *Ginghizkhan* won, the Officers of the contrary Army did Wonders, which retarded his Victory for ſome time; *Ginghizkhan* ſeeing them, ſaid with Admiration, that a Monarch who hath ſuch brave Fellows in his Service may live very ſecurely.

Obſervations. There are none almoſt but thoſe few who underſtand the Oriental Books that have heard any thing conſiderable of *Ginghizkhan:* But the Publick are to hope for this Advantage from his Hiſtory, that *M. de la Croix* the Father hath collected from ſeveral Arabian, Perſian and Turkiſh Authors, which he is about Printing. Mean while being to report ſome of his remarkable Sayings taken out of *Mirkhond*, one of his Hiſtorians, I ſhall only acquaint you paſſingly, to give you ſome Idea of his Grandeur, that by his Conqueſts he became Emperor of *Great Tartary*, *China*, the *Indies*, *Perſia*, and all thoſe Countries which lie on the South of *Muſcovy* upon the Caſpian and Black Seas. He died in the Year of the *Hegira* 624. and of Jeſus Chriſt 1226.

The Victory above-mentioned he gain'd from *Taiank Khan* King of beſt part of the *Greater Tartary*, in which that King was ſo wounded as he died in a few Days after; and this Victory opened the way to all the other Conqueſts which rais'd *Ginghizhan* to that Height of Grandeur already mentioned.

170. *Giougikhan* prayed *Ginghizkan* his Father to ſpare the Life of a young Prince of *Mecrit* who was very dexterous at his Bow, his Father and two Brethren being killed juſt before in a bloody Battel. *Ginghizkan* refuſed, and ſaid to him, the People of *Mecrit* are thoſe whom of all People of the World we have leaſt Reaſon to truſt. The Prince of whom you now ſpeak is at preſent no more than a Piſmire, but may in time grow a Serpent: And moreover, a Prince has never leſs Cauſe to dread an Enemy than when he hath put him in his Grave.

Obſer-

Obſervations. *Gingikhan* was the eldeſt Son of *Ginghizkan*, who gave him the abſolute Command over all the Country from the *Great Tartary* to the Caſpian Sea, and the Euxin Sea, a part of *Muſcovy* being included therein. He died ſome time before *Ginghizkan*.

The Country of *Mecrit* is a Province of *Mogoliſtan*, in the *Greater Tartary*, whoſe King and People had traverſed *Ginghizkan*'s Deſigns in his Youth, and entred into all the Leagues which were formed againſt him; and therefore there's no Reaſon to wonder that he would not liſten to the Intreaties of his Son *Giougi*, but ſacrific'd that young Prince to his own Reſentment.

171. *Ginghizkan* ſeeing his Sons and neareſt Kinſmen aſſembled about him, drew an Arrow out of his Quiver, and broke it; then he drew out two and broke them both at once; and ſo he did by three, and by four: but at laſt took out ſo many that it was not poſſible for him to break them, and then diſcourſed to them as follows; My Children, ſays he, the ſame thing will befal you that hath happened to theſe Arrows: Your Ruin will be unavoidable if you fall by one or two at a time into the Hands of your Enemies; but if you be ſtrictly united together, it will never be in the Power of any to hurt or deſtroy you. And to perſwade them yet more to ſuch an Union, he told them further, that in the time of a great Froſt a Serpent which had divers Heads would have crept into a Hole to prevent its being frozen to Death, but the Heads did ſo embaraſs one another, that he found in-

impoſſible to creep into any Hole, and ſo was killed by the Froſt; but at the ſame time another which had but one Head and many Tails, ſheltered it ſelf in the firſt Hole it met with, and ſo ſav'd its Life.

Obſervation. *Ginghizkan* ſucceeded in his Deſign of eſtabliſhing a good Correſpondence in his Family, which continued for many Years amongſt his Poſterity, who preſerv'd for a long time that great and potent Empire which was form'd under the Abſolute Sovereignty of one: But he who had the Government did not obtain the ſame by the Right of Succeſſion or Priority of Age, but by Election with the Conſent of all the reſt in a general Meeting, where they agreed that the Perſon elected ſhould enjoy the ſame Authority with which *Ginghizkan* did reign: which will be made appear more fully in the Hiſtory of *Ginghizkan* and his Succeſſors, when the ſame is publiſhed.

172. *Ginghizkan* had taken into his Service the Secretary of a Mahometan King whom he had conquered, to employ him in his Diſpatches; and having occaſion to write to the King of *Mouſſoul* to demand Paſſage for a Detachment of Troops that he was ſending toward that ſide, he ſent for this Secretary, and told him in very preciſe Terms what he would have writ: The Secretary being accuſtomed to a pompous Stile, and abounding with Emphatical Titles, which all the Mahometan Princes of that time did arrogate to themſelves, wrote a Letter in Arabick, garniſh'd with fine Thoughts and curious Words, and preſented

it

it to *Ginghizkan* for his Approbation, who caus'd it to be interpreted to him in Mogul, which was his Language; but he found it of a Stile contrary to what he intended, and told the Secretary, that that was not it which he had ordered him to write. The Secretary would have defended himſelf, and anſwered, that that was the ordinary manner of writing to Kings. *Ginghizkan*, who would not bear with any Body's making Replies to him, repartee'd in Anger, You have a Rebel's Heart, and have writ in ſuch Terms to *Bedr-eddin* (which was the King of *Mouſſoul*'s Name) as will render him more haughty upon reading my Letter, and leſs diſpoſed to do that which I demand.

Obſervations. *Ginghizkan* did not content himſelf with this Reprimand, but did alſo cauſe the Secretary to be ſlain for being ſo bold as not to do preciſely what he commanded.

Bedr-eddin King of *Mouſſoul* was at firſt no other than chief Miniſter of State in that Kingdom under *Azz-eddin Maſoud*, of the Race of the *Atabecks*, to whom he ſucceeded after his Death. He reigned long, and died in the 659*th* of the *Hegira*, and 1260*th* of Jeſus Chriſt.

The Reader will not be diſpleaſed if we exhibit the Contents of the Letter which *Ginghizkan* wrote to the King of *Mouſſoul* in his own Stile. It is reported by *Mirkhond* as follows; *The Great God hath given to me and my People the Empire of the Surface of the Earth. All thoſe who ſubmit without Compulſion have their Lives, Goods, Eſtates and Children ſafe. God who is eternal knows what is to befal them. If* Bedr-eddin *ſubmit himſelf, and give Paſſage to our Troops, it ſhall be well with him. If he do*

other-

otherwiſe, what will become of his Country, his Riches, and the City of Mouſſoul, *when once we ſhall come before it with all our Troops? Ginghizkan* and his Succeſſors aſſum'd no other Title than that of *Khan.*

173. *Ginghizkan* having rendred himſelf Maſter of the City of *Bokhara*, aſſembled the Inhabitans, and making an Harangue to them, ſaid, amongſt other things; People, your Crimes muſt needs be very enormous, ſince the Anger of the Almighty hath ſent me againſt you, who am one of the Scourges of his Throne.

Obſervation. Bokhara is a City of *Maveranahar* or *Tranſoxiana*, which was very large, rich, and well peopled; but *Ginghizkan* after he rendred himſelf Maſter of it, ordered Fire to be ſet thereunto; and being for the moſt part built of Wood, it was burnt down in one Day, all but the Great Moſque, and ſome Houſes built with Brick. *Ogtaikhan*, Son and Succeſſor to *Ginghizkan*, caus'd it to be rebuilt. It continued famous in the Reign of *Tamerlan* and his Succeſſors, and ſubſiſts ſtill under the Reign of the *Uzbecs.*

174. After the Deſtruction of the City of *Bokhara* by *Ginghizkan*, the People of *Khoraſſan* demanded of one of the Inhabitants who had fled thither, if the Deſolation made there by the *Moguls* was ſo great as reported? he anſwered in Perſian, which was his Language, in theſe few Words, They came, they deſtroy'd, they burnt, they kill'd, and carried away.

Obſervation. Having ſpoken of the burning of *Bokhara* in the foregoing Obſervation, I ſhall ſpeak one Word of the Blood ſhed there by the Army of *Ginghizkan:*

kan: That ſame Day on which they came before it 20000 Men ſallied in the Evening to ſurprize them, but the Moguls perceiving it, made ſo great a Slaughter amongſt them, that there were but a very few who return'd into the City; and next Morning at Sun-riſing the Inhabitants having obſerv'd from the Ramparts that the Fields look'd like a great Lake of Blood (as *Mirkhond* expreſſes it) they capitulated and opened their Gates.

175. A Scheich of great Reputation and Learning dwelling in the City of *Kharezem*, the Capital of the Kingdom of that ſame Name, when *Ginghizkan* came out of *Great Tartary* to extend his Conqueſts towards the Weſt. The Mahometans about him underſtanding that he deſign'd to lay Siege to that Town, by the three Princes his Sons, pray'd him to be ſo kind as to give the Scheich notice to retire elſewhere. *Ginghizkan* granted them that Favour, and notice was given to the Scheich from him, that he would do wiſely to go out of the Town to prevent his being Partaker of the Misfortunes of his Fellow-Citizens if the Town ſhould happen to be taken by Storm, as it was, for in that Caſe the Inhabitants would all be deſtroyed. The Scheich refuſed to go out of the Town, anſwering, that he had Kinsfolks, Allies, Friends and Diſciples in the Town, ſo that he ſhould be criminal not only before God, but alſo before Men, if he did abandon them.

Obſer-

Observations. This *Schich*, whose Name was *Negmeddin Kebri*, was kill'd in the sacking of *Kharezm*; but though he was of a great Age, he kill'd divers of the *Moguls* who forced his House, before he fell himself.

Without speaking of the *Kharezmians*, who were killed in the last Assault, by which they were forced after having held out six Months Siege, *Mirkhond* reports, that the *Moguls*, when they became Masters of the Town, made all the Inhabitants go out, according to their Custom when they took a Place, and made them Slaves, *viz.* the Merchants and Tradesmen, with the Women and Children that were above 14 Years of Age, and distributed the rest amongst the Souldiers to be killed. He adds, That the Souldiers were above 100000; and that Historians affirm, that each Souldier had 24 to kill for his Share; which if true, there were above two Millions and 400000 Souls cut off in that Slaughter alone. It may well be doubted whether one Town could contain so many People; but we must consider that the City was very large, as being a Capital, and that the Inhabitants of the Neighbouring City, and the adjacent Country, fled thither before the Siege.

176. *Ginghizkan* being at *Bokhara* after his great Conquests on this Side the *Oxus*, and about to return into his own Country, the *Great Tartary*, where he died sometime after his Arrival, had a Conference with two Mahometan Doctors concerning their Religion, which he was very desirous to understand; and having said divers remarkable and sensible things on this Occasion, they deserve to have a Place here.

The

The Mahometan Doctor, who took the Speech upon him, ſays to him; 'The *Muſſulmans* acknowledg one only God, the 'Creator of all things, who hath none like 'him. To this *Ginghizkan* replied; 'That 'he had no Reluctancy to believe the ſame 'thing. The Doctor added; 'The Al'mighty and moſt Holy God, hath ſent an 'Ambaſſador to his Servants, by whoſe 'Means he teaches them what they are to 'do, ſo as they may do Good and avoid 'Evil: Which was no way diſ-reliſhing to *Ginghizkan*, no more than the other; ſo that he anſwered in theſe Terms: 'I who am 'the Servant of God, diſpatch Meſſengers 'every Day to acquaint my Subjects with 'what I would have them to do, or not to 'do; and I make Ordinances for the Diſcipline of my Armies. The Doctor went on, and ſaid; 'This Ambaſſador hath 'fix'd certain Times for Prayer; during 'which, he hath commanded us to give over 'all Labour and Occupation to worſhip 'God. Perceiving that *Ginghizkan* agreed alſo to this, he added; 'That he hath alſo 'commanded us to faſt one entire Month in 'the Year. *Ginghizkan* replied; 'It is but 'juſt to eat according to Rule one Month, 'to acknowledg the Favours of the Lord, 'after having ſpent eleven in eating without Rule or Management. The Mahometan

tan went on, and ſaid; 'The Ambaſſador 'hath alſo commanded the Rich to give half 'of what Money they have each Year to the 'Poor. *Ginghizkan* commended that Statute exceedingly, and ſaid; 'The Eternal 'God hath created all things indifferently 'for all Men; and therefore it's reaſonable 'that thoſe who have an advantagious 'Share, ſhould impart to thoſe who have 'not. The Doctor added, 'That the Ma-'hometans have further an expreſs Com-'mandment to go in Pilgrimage to the 'Temple of God at *Mecca*, there to adore 'him. To which *Ginghizkan* anſwered; 'All the World is God's Houſe; we may 'meet with him from all Parts of the 'World: God can hear from the Place 'where I am now, as well as from the Tem-'ple which you ſpeak of.

Obſervations. The Doctor who maintain'd this Diſcourſe, concluded from *Ginghizkan*'s Anſwers, that he was a Mahometan; but his Colleague maintain'd the contrary, becauſe *Ginghizkan* did not acknowledg the Neceſſity of a Pilgrimage to *Mecca*: which was very remarkable; for as *Mirkhond* hath obſerved, it is certain that *Ginghizkan* was not addicted to any particular Religion of the People that he had ſubdued, but left every one to the Liberty of profeſſing what they would, and conſtrained no Body to embrace that which he profeſſed himſelf. On the contrary, he had an Eſteem for all Perſons of Learning and Merit, without any regard to their Religion, as appears by his Hiſtory; and as *Mirkhond* obſerves, it was one of the great Qualities that

that recommended him. And if we conſider his Religion by the particular Entertainment with theſe Doctors, the Circumſtances of his own Hiſtory, and that of his Predeceſſors, it would ſeem that we may affirm, that their Religion had not degenerated very much from that which *Japhet*, or his Poſterity, brought into *Tartary*.

Whether that Opinion was imbib'd by the Arabians in the Time of *Mahomet*, that *Abraham* and *Iſhmael* built a Temple to God at *Mecca*, or that *Mahomet* invented it himſelf, it is that which gave him occaſion to make it an Article of his Religion, that every one of his Followers ſhould go thither in Pilgrimage at leaſt once in their Life-time. And they obſerve it to this Day, there being few of them who are able that do it not, believe that they ought to do it, or at leaſt deſign to do it.

177. It was told to *Ogtaikhan*, the Son of *Ginghizkan*, and his Succeſſor in thoſe great and powerful Dominions which he left behind him, that it was found in a certain Book, that the Treaſury of *Afraſiab*, an antient King of *Turqueſtan*, was in ſuch a Place not far from his Capital, which they thought would be very welcome News to *Ogtaikhan*; but he would not hear of it, and ſaid, We have no need of other Mens Treaſures, ſeeing we diſtribute that which we have to the Servants of God, and our Subjects.

Obſervations. *Ogtai* was 3*d* Son to *Ginghizkan*, who declared him his Succeſſor by his Teſtament in preference to *Giagatai* his 2*d* Son, who ſubmitted to his Father's Will, and acknowledged *Ogtai* as his Sovereign in a General Meeting of the States, when he was confirmed, about two Years after the Death of *Ginghizkan*. That Convention could not be held ſooner, becauſe

cauſe ſo much Time was at leaſt requiſite for thoſe who compos'd it to come to the Place of meeting, from the remoteſt Parts of *Ginghizkan*'s Empire. *Ogtaikhan* died in the Year of the *Hegyra* 639, and of *Jeſus Chriſt* 1241. He was a merciful and peaceable Prince, and above all very liberal; as appears by the following Articles.

Ogtai was particularly called *Kaan* inſtead of *Khan*, according to the corrupt and coarſe Way of Pronunciation amongſt the *Moguls*, ſays *Mirkhond*.

178. A Merchant preſented *Ogtaikhan* a Bonnet of the Faſhion of *Khoraſſan*, at ſuch time as he was a little in Wine. The Bonnet pleaſed him, and he ordered the Merchant a Bill of 200 *Baliſches*. The Bill was drawn and delivered; but the Officers who were to pay it, did not, as thinking it an exceſſive Reward for a Bonnet, and that the *Khan* had not conſidered it in the Condition that he was then in. The Merchant appeared next Day, and the Officers preſented the Bill to the *Khan*, who remembred very well that he had ordered it; but inſtead of that, ordered the Merchant a Bill of 300. The Officers deferred the Paiment of that, as they had done of the former. The Merchant complained of it, and the *Khan* ordered him a Third of 600 Baliſches; and the Officers were forced to pay it. *Ogtai* being the moſt moderate Prince of the World, did not fall in a Paſſion with them for retarding the Execution of his Will; but ask'd at them, if there was any thing in the World that

was

was eternal? The Officers anſwered, There was nothing. He replied, That was not true; for a good Name, and the Remembrance of good Actions are to endure for ever: In the mean time, by your Delays in diſtributing my Bounty, becauſe you imagine that I do it in Wine, makes it appear that you are my Enemies, ſeeing you would not have me ſpoken of in the World.

Obſervation. That a *Mogul Baliſche* is worth about 500 French Livres, or 41 *l.* 13 *s.* 4 *d.* Engliſh: ſo that by the Sum which *Ogtaikhan* ordered the Merchant for his Bonnet, we may judg of his Liberality. But here follows another Inſtance thereof, which is no leſs ſurprizing.

179. A Perſian of the City *Schiraz* preſented himſelf before *Ogtaikhan*, and acquainted him, that upon the Fame of his Bounty he was come from the Middle of *Perſia*, to implore his Aſſiſtance, to acquit himſelf of a Debt of 500 Baliſches. *Ogtai* received him very kindly, and ordered him 1000 Baliſches. His Miniſters remonſtrated, and told him, That that was not Bounty, but Prodigality to give more than was demanded. *Ogtai* replied; The poor Man hath travelled through the Deſarts, and over the Mountains, upon the Fame of our Liberality; and that which he asks is not ſufficient to pay his Debts, nor for the Charges of his Journey which he hath made,

made, and that which he muſt make again to return home.

Obſervation. *Schiraz* is the Capital of that Part of the Kingdom of *Perſia*, which is properly called by that Name. *Dela* the Perſian, who is here ſpoken of, travelled almoſt from the fartheſt Part of the *Great Tartary* to *China*, to the Court of *Ogtaikhan*; who had therefore a Regard to his great Confidence in his Liberality, upon which he had undertaken ſo great a Journey.

180. *Ogtaikhan* paſſing by the Market of *Caracoroum* his Capital, ſaw Jujubes, and commanded one of his Officers to buy him ſome. The Officer obeyed, and return'd loaden with Jujubes. *Ogtai* ſays to him, Surely ſuch a great Quantity as you have there, have coſt above a Baliſche. The Officer thinking to make his Court, anſwer'd, That they did not coſt above the *4th* Part, and that was alſo twice as much as they were worth. *Ogtai* anſwered him angrily; There was never a Chapman of my Quality that went by that Merchant's Door till now; and therefore commanded him to carry him ten Baliſches.

Obſervation. *Caracaroum* in *Great Tartary*, was the Birth-place of *Ginghizkan*, and the Patrimony which fell to him by his Anceſtors; ſo that he made it the Capital of his Empire. Under the Reigns of his Succeſſors, it became a very Great City by the Confluence of People, who came thither from all Parts of the World.

181. A Merchant having loſt a Purſe with a conſiderable Sum, and a great Number of Jewels, publiſh'd that he would give one half to him who ſhould bring it back. A Mahometan, who found it, carried it to him; but he would not give him any thing, alledging that the whole was not there. The Affair came to *Ogtaikhan*'s Ears, who would take Cognizance thereof himſelf. The Mahometan ſwore, That the Bag was entire, and that he had taken nothing out of it: and the Merchant did alſo make Oath, That it had both more Silver and Jewels. *Ogtaikhan* gave Sentence, and bid the Mahometan take the Purſe, and keep it until he to whom it belong'd came to demand it: and for the Merchant, let him go, and ſeek that which he hath loſt elſewhere; for by his own Confeſſion, this Purſe is not his.

182. *Timour* being Maſter of *Anatolia*, after the Defeat of *Sultan Bajazet Ildirim*, had a Mind to ſee the *Scheich Koutbeddin* of *Nice* upon the Reputation of his Doctrine, and the Retired Life which he profeſſed. The *Scheich* took the Liberty to tell him, that it was a Thing unworthy of a Conqueror to maſſacre the Servants of God, and ſack the Countries as he did: Thoſe who aſpire to Glory, ought to refrain from ſhedding innocent Blood. The Muſſulman Religion which

which you profeſs, requires you to protect the Country where it is flouriſhing. *Timour* anſwered; *Scheich*, each Encampment that I make, the Entrance of my Pavilion is opened in the Evening towards the Eaſt, and in the Morning I find it opened towards the Weſt: Moreover, when I mount on Horſe-backs, 50 Horſe-men who are viſible only to my ſelf, march before me, and ſerve me inſtead of Guides. The *Scheich* replied, I thought you to be a wiſe Prince; but that which you now ſay, lets me ſee that I am deceived. *Timour* replied, How? The *Scheich* anſwered, becauſe you glory in turning all things topſy-turvy, like a Devil.

Obſervations. *Timour* is the true Name of *Tamer Lan*, and the Word of *Tamerlan* is a Corruption of *Timour Lank*, i. e. *Timour the Lame*, being called ſo apparently by thoſe who had Reaſon not to love him; but it ought not to be us'd amongſt us, who never had any Cauſe to be angry with him.

As *Timour* came from *Perſia* to *Anatolia*, he entred his Pavilion by an Entrance which look'd toward the Eaſt; but came out of the ſame on the Weſt-ſide, becauſe he advanced towards the Weſt. He had no better Anſwer to give to *Scheich*, and therefore he anſwered him thus by way of Railery.

183. *Timour* being one day in a Bath with ſeveral of his Emirs, and the Turkiſh Poet *Ahmedi*, whom he entertained as a Man of Learning and Wit: he asked at *Ahmedi*, If

If my Emirs whom you ſee there, were to be ſold, what Price would you value them at? *Ahmedi* rated each of them as he thought fit; and when he had done, *Timour* asked him, And what do ye value me at? He anſwered, at 24 Aſpers. *Timour* replied; Your Eſtimation is not juſt; the Linen-cloth with which I am girded is worth ſo much alone. *Ahmedi* replied, I ſpeak only of the Linen; for as for your Perſon, it is not worth a half-penny.

Obſervations. It's eaſy to think that ſuch Converſation might happen amongſt thoſe who bought and ſold Men every day, as it is practiſed ſtill throughout the *Levant*, and particularly in Baths; where it is eaſy to judg of the good Diſpoſition, or Defects of every one's Body.

According to what hath been formerly obſerved, 24 Aſpers make 40 French Sols.

Timour was not angry at the Poet's Boldneſs; on the contrary, he liſten'd to his Railery, and did not only laugh at the Pleaſantneſs of his Diſcourſe, but preſented him with all the things which he made uſe of on that Occaſion; as Baſons, and great Cups of Silver and Gold, and Veſſels of the ſame Metal, to pour out Water in.

The Mahometans both Men and Women, do for Decency's ſake cover themſelves from the Shoulders downward in the Bath with a blue Linen Cloth, which hides all behind and before down to their very Feet; that ſo there is nothing ſeen which may offend Modeſty: And this Cloth they call *Fota*, which is the Word made uſe of by *Effendi* in relating this Story. They bathe alſo in cold Water with the ſame Modeſty, but make uſe rather of Calico than Linen. If the ſame Precautions were us'd in *France*, the Ladies would not be reproach'd

reproach'd with their Walk in the Summer-time along the River, without St. *Bernard*'s Gate.

Ahmedi was of *Sultan Bajazet Ildirim*'s Court, and after that *Timour* withdrew from *Anatolia*; he yielded himſelf to *Emir Soliman* Son to the ſame *Bajazet*, and dedicated the Hiſtory of *Alexander the Great* to him in Verſe, which he had compos'd under the Title of *Iskender Nameh*.

184. *Timour* having one Day diſpatch'd a Courier for an Affair of Conſequence; that he might make the more haſte, gave him Power when he ſhould ſtand in need to take all the Horſes which he found in his way, without regard to thoſe that they belonged to, be their Quality what it would. As he paſs'd by a Meadow, he ſaw ſome fine Horſes, and would have taken one of them inſtead of that which he rode on: But the Horſe-keepers oppos'd his Deſign, and broke his Head when they found that he would uſe Violence: So that being forc'd to withdraw in this Condition, he ſhew'd his bloody Head to *Timour*, and complain'd of the ill Treatment which he had met with. *Timour* being in a Rage, commanded the Maſter of the Horſes and his Servants, to be enquir'd after, and put to Death. But thoſe who had received that Commiſſion, underſtanding that they belonged to *Moupht Saadeddin*, would not put the ſame in execution, becauſe of the Dignity of the Perſon, until they had given *Timour* notice of it,

it, and knew his Mind further. When *Timour* underſtood whoſe the Horſes were, his Anger was appeas'd; and ſending for the Courier, ſays to him, If my Son *Schahroh* had done any ſuch thing, nothing could have prevented my putting him to Death: but how can I revenge my ſelf upon a Man who hath not his Equal in the World, a Man whoſe Pen commands not only in the Countries ſubject to me, but alſo Abroad, and in ſuch Climates as my Sword can never reach?

Obſervation. This *Mouphti* was Native of a Place in the Neighbourhood of *Herat*, which was called *Taſtazan*: And becauſe of his Abilities, he was conſulted by all thoſe Countries that profeſſed *Mahomet*'s Religion; and therefore *Timour* was willing to preſerve that Reſpect for him which he had acquir'd by his great Authority.

185. *Mirza Omer*, Grandſon to *Timour*, being baniſh'd from the Countries which his Grandfather had left him in Conjunction with *Mirza Miranſchach* his Father, and *Mirza Ababckir* his eldeſt Brother, he fled to *Khoraſſan* to *Schahroh* his Uncle; who did not only receive him kindly, but made him alſo Soveraign of *Mazanderan*, which he conquered a little time after his Arrival. But *Mirza Omer* was no ſooner ſettled in his Kingdom, than he revolted and

declared War againſt *Schahroh* his Uncle and Benefactor. When *Schahroh* heard the News of this Rebellion, one of his Officers, in whom he had abundance of Confidence, and who had given him Advice not to treat that Prince ſo kindly as he had done, put him in mind of what he had the Honour to ſay to him upon this Subject, *viz.* That there was no Likelihood of his living in a better Underſtanding with an Uncle, than he had done with his Father and Brother, and now the Event had made it appear that he was not miſtaken. *Schahroh* anſwered; We have done him no Evil, and the Kingdom which we gave him, did not belong to us: Know that Kingdoms belong to God, and he gives and takes them away as he pleaſes.

Obſervation. *Mirza Omer* did not proſper long in his Ingratitude; for *Schahroh* overcame him in Battel almoſt without ſtroke of Sword: And as he fled through *Schahroh*'s Dominions, he was ſeis'd and carried before the Conqueror, having a great Wound which he had received in defending himſelf. *Schahroh* was ſtill ſo kind as to give him a Phyſician and Chirurgion, and ſend him to his Capital to be cur'd, but he died by the Way.

186. *Schahroh* gave the Kingdoms which depended on him to his Sons, his Kindred, or Emirs; but ordinarily on Condition of

a

a Tribute, and that they ſhould coin Money with his Stamp. He did moreover give each of them ſuch Advice as he thought needful for their governing well; and moſt part of his Counſels are collected by *Abdurrizzac Eſendi* his Hiſtoriographer. He ſaid to his Son *Mirza Ulug-Beg*, when he made him King of *Maverannahar* or *Tranſoxiana*, and *Turqueſtan*; The Almighty made us this high Preſent which we now enjoy, and hath gratified us with that abſolute Authority that I do at this time poſſeſs, without any regard to my Weakneſs and Faults: A Soveraign who is convinced of the Worth of an Empire, ought in the firſt place to return Thanks for his Kindneſſes: He ought to be tender and compaſſionate towards all thoſe who are in Adverſity; and to remember what God ſaid to the Prophet *David*, whom he eſtabliſh'd as his Vice-gerent upon the Earth, *To render Juſtice to Men.* Entertain Learned Men with Veneration and Reſpect, and don't go aſtray from the Precepts of the Law, nor of thoſe who have explained it: Maintain thoſe who are the Interpreters thereof in their Honours and Dignities; and do your utmoſt to make the Judges do their Duty according to the Laws. Take the People of the Country under your particu-

lar Protection, ſo that none may vex them; but that on the contrary, they may have all manner of Juſtice done them, for it's they who contribute to the Support and Encreaſe of the Revenues of the State. Govern your Souldiery with pleaſant Looks and good Words, for they are the Strength and Stay of your Kingdom. Take care alſo that they be duly paid; and augment the Salaries of ſuch as ſignalize themſelves, and expoſe their Lives for the Preſervation of the Publick; but chaſtiſe thoſe who come ſhort of their Duty. In fine, take care that you never depart from Juſtice upon any Occaſion; and entruſt your Frontiers to none but Governors of great Experience, who will take care to keep the Fortreſſes in good Repair.

Obſervations. *Ulugbeg* the eldeſt of *Schahrob*'s Sons reigned a long time in the Kingdom of *Maverannahar* and *Turqueſtan* during his Father's time. After his Death he had ſome Wars to maintain his Right of Succeſſion to the Country which his Father left him at his Death, but he was quickly diſturb'd in his Poſſeſſion by Factions which were form'd againſt him, and particularly by the Revolt of his own Son *Mirza-Abdulletif:* for that unnatural Wretch made War upon him, overcame him, and committed a Parricide on his Perſon; ſo much the more deteſtable, that he had not only acquitted himſelf well as to his Valour, but was alſo bountiful, wiſe and learned; by which, and his Love for learned Men, he obtain'd a Reputation which diſtinguiſh'd

ſtinguiſh'd him from all the Princes of his time. In effect the Obſervator which he built at *Samarcand* will perpetuate his Fame; for thither he drew Mathematicians and Aſtronomers, who from their Obſervations publiſh'd Aſtronomical Tables.

The Alcoran being the Foundation of the Religion and Civil Laws of the Mahometans, the Interpreters of that Book have acquired great Authority amongſt them; and therefore *Schahroh*, who underſtood it very well, and obſerv'd religiouſly what it contain'd, recommended it to his Son to have a Veneration for them, and to maintain them in their Honours and Dignities, as one of the principal Means to get the Love of the People, who cannot bear it with Patience to ſee the Chiefs of their Religion, and thoſe who have the Adminiſtration of the ſame, deſpiſed and ill-treated.

187. That ſame *Schahroh* ſaid to *Mirza Mehemmed Gehangir*, one of his Nephews, when he gave him a conſiderable Principality on the Condition before mentioned; To the end that you may carry your ſelf as you ought, conſider that God never deprives thoſe who do Good, of the Reward which they deſerve: Be merciful and good towards thoſe who depend upon you, becauſe they are God's Creatures. Command your Officers not to treat them harſhly, but to cheriſh the Poor, and to obſerve the Laws and Statutes. And as to your own particular Concern, do nothing but with Prudence and Wiſdom; and ſet the good Ad-

vice which I give always before you.

188. He ſaid alſo to *Mirzakidon*, another of his Nephews, to whom he gave the Kingdom of *Candahar* with its Dependancies; Exerciſe Juſtice, and be not guilty of Vexation, Injuſtice nor Tyranny, for that is the way to ruine your ſelf: Forget not that Kingdoms which are govern'd by juſt and equitable Princes, altho Infidels, continue a long time, but that the Reigns of Tyrants is never of long Duration. Behave your ſelf with Moderation and Wiſdom in every thing. Take Care of your Reputation, and to draw the Bleſſing of your Subjects upon you by your Liberality and Bounty; and thus you may reign a long time.

Obſervations. *Mirza Kidon* was the Son of *Mirza Pir Mehemmed*, Son of *Mirza Gehangir*, the eldeſt Son of *Timour*: and *Mirza Gehangir* died while his Father was alive. After his Death *Timour* gave the Kingdom of *Candahar* to *Mirza Pir Mehemmed*, who made the Town of *Balkh* his Capital; but his Reign continued not long after *Timour*'s Death, for he was aſſaſſinated by *Pir Ali Taz*, whom he entruſted with the Adminiſtration of his Government. *Schahroh* chaſtiſed this Rebel, and in the firſt place gave *Balkh* and its Dependances to *Mirza Kidon*; and ſome time after the Kingdom of *Candahar*. But this Prince did not follow *Schahroh*'s Advice as he ought to have done: He rebelled ſome Years after, but was taken, and *Schahroh* contented himſelf with keeping him in Priſon.

The

The Mahometans perſwade themſelves that their Religion is true, and know that juſt Kings of other Religions, as Chriſtians and Pagans, do reign, and have reigned a long time; and therefore it is that they made this Maxim which *Schahroh* makes uſe of here to perſwade *Mirza Kidon*, that being of the true Religion, as he believ'd, his Reign ſhould *à fortiori* be of a long Continuance by a good Adminiſtration of Juſtice.

189. He ſaid alſo to *Mirza Baikra*, another of his Kinſmen, when he gave him the Countries of *Hamadan* and *Loriſtan*; Exerciſe Juſtice over the People with whom I entruſt you; govern them peaceably and gently, and take care that no Man attempt to treat them harſhly: Take the ſame Care of the Poor and Mean that you do of the Rich and Great: Protect the Merchants and Tradeſmen, they are the Birds of the Commonwealth, and bring Plenty into the ſame by their Traffick and Commerce.

Obſervations. *Mirza Baikra* took no more care to improve *Schahroh*'s Inſtructions than *Mirza Kidon* did, and became a Rebel alſo like him: But *Schahroh* was alſo indulgent to him, as he was to *Mirza Kidon*.

In calling the Merchants the Birds of the Commonwealth *Schahroh* alluded to thoſe which tranſport Merchandize from Kingdom to Kingdom, as is ſtill practiſed in the *Levant*.

190. He ſaid, moreover, to *Mirza Ibrahim Sultan* his Son, when he eſtabliſh'd him

King of *Perſia* in the City of *Schiraz*, The greateſt Glory of a Kingdom conſiſts in having numerous Troops, a great Train, Following, and Equipage; but its chief Strength conſiſts in having a good Counſel, keeping their Frontiers well fortified, the Paſſes well guarded, in preſerving their Subjects from Oppreſſion, and maintaining Religion: Thanks be to God, my Son, I know that you have no need of Advice, yet my fatherly Affection obliges me to tell you, that you ought to carry your ſelf ſo as your Subjects may bleſs you when they ſit under the Shadow of your Clemency and Bounty, and have a true Reliſh of the Pleaſures of a quiet and peaceable Life under a good Government. In order to this take care that your Officers exact nothing from them but according to Juſtice, and that they don't exceed the Limits of the Law in levying the Revenues of the Kingdom. By this Conduct you and I ſhall both of us be eſteem'd, prais'd and bleſs'd, and our Subjects will wiſh us all manner of Happineſs; and thoſe powerful Motives will prevent our falling ſhort of our Duty. I hope that you will practiſe all theſe things, for I am perſwaded that you aſpire to be as glorious a Monarch as any upon Earth.

Obſer-

Obſervation. *Mirza Ibrahim Sultan* made a good Uſe of the excellent Education and thoſe good Advices which *Schahroh* gave him on making him King of *Perſia*, in the 827*th* of the *Hegira*, and 1414*th* of Jeſus Chriſt. His Seat was in the City of *Schiraz*, where he died in the 838*th* of the *Hegira*, and 1434*th* of Chriſt, *Schahroh* his Father being ſtill alive. He lov'd Vertue, and thoſe who profeſs'd it, but particularly learned Men, to whom he gave great Gifts, and chiefly to *Scherſeddin Ali* of the City of *Jezd*, who wrote the Life of *Timour* or *Tamerlan* in Perſian, which M. *de la Croix junior* hath tranſlated into French, that the Publick may have the Benefit of the ſame, as being the beſt Hiſtory of that Conqueror, all that have hitherto been publiſh'd being defective in abundance of things.

191. *Schahroh* had diſpoſed of the Kingdom of *Perſia* to *Mirza Iskender* one of his Nephews, before he gave it to *Mirza Ibrahim Sultan*, but *Mirza Iskender*'s Loyalty was not long-liv'd. *Schahroh* would not believe the firſt News which he had of his Revolt; and upon the Repreſentation made to him by his Miniſters, that his Empire would never be in Peace while that Prince liv'd: He anſwered, that they ſpake like wiſe Politicians; but if through Ignorance or Heat of Youth my Son *Mirza Iskender* is hurried on to this fooliſh Enterprize, it may be that good Advice will oblige him to come to himſelf, and acknowledg his Fault; but if he do not, then it belongs to us to take ſuch Mea-

ſures as may prevent his diſturbing the Peace of our Subjects.

Obſervations. *Mirza Iskender* was Son to *Mirza Omer Schich*, one of the Sons of *Timour*; and *Schahroh* had given him the Kingdom of *Perſia* after the Death of *Mirza Pir Mehemmed*, the other of *Mirza Omer Schich*'s Sons. Upon the certain News of his Revolt *Schahroh* attempted to reclaim him by a kind Letter; but underſtanding his Obſtinacy, he march'd and took the City of *Iſpahan* from him by force, which he had taken from *Mirza Ruſtem*: *Mirza Iskender* fled, but being overtaken by ſome Horſemen, they brought him to *Schahroh*, who put him into the Hands of his Brother *Ruſtem*, whom he ordered to take care of him, and comfort him; but *Mirza Ruſtem* put out his Eyes, that ſo he might render him uncapable of raiſing any farther Commotions, or attempting the Kingdom again.

From thoſe remarkable Sayings of *Schahroh* and other Particulars of his Life, which we have related in purſuance of this Deſign, we may eaſily judg that his Hiſtory deſerves to be publiſhed; and it is ſo much the more conſiderable, that it includes a Reign of 42 Years full of ſingular Occurrences: for *Schahroh* began to reign *Anno* 1404, and died in 1446. And for *Abdurrizack Ejendi* the Author, he was his *Iman* and Judg of his Army when it was in the Field, his Father having had the ſame Imployments before him: And he was beſides imployed by *Schahroh* in divers Embaſſies; ſo that what is writ, is from very good Memoirs: And this Hiſtory, together with that of his Son *Schahroh* and his Succeſſors, almoſt to the Beginning of the Sophies of *Perſia*, who reign at this Day, by that ſame Author is tranſlated into French from the Perſian, and ready for the Preſs.

192. In the Reign of *Ulugbeg* King of *Maverannahar* and *Turqueſtan*, *Kadi-zadeh Roumi*, who was very learned in the Mathematicks, was Profeſſor at *Samarcand*, in a College with three other Profeſſors, where he taught with ſo much Reputation, that thoſe Profeſſors attended his Leſſons with their Scholars, after which each of them taught their own Leſſons in their ſeveral Schools. *Ulugbeg* diſplaced one of theſe Profeſſors, and put another in his Place, which occaſion'd *Kadi Zadeh Roumi* to keep at home, and teach no more Leſſons. *Ulugbeg* having notice thereof, thought he had been ſick; and having a great Veneration for him, becauſe of his Learning, he went to ſee him, and found him in perfect Health; and asking why he diſcontinued his Leſſons, *Kadizadeh* anſwered, A certain Scheich did once give me Advice not to engage in any Court-Imployment, becauſe Courtiers were ſubject to be diſplaced, and I engaged in a Profeſſor's Place, thinking it had not been a Court-Imployment; but now I underſtand the contrary by my Collegue's Diſgrace, and therefore retired, for fear of being expoſed to the like Affront.

Obſervations. *Ulugbeg* took this Anſwer in good part, and did not only reſtore the depoſed Profeſſor, but made an Oath that he would never depoſe any other.

Kadi-

Kadizadeh Roumi was called otherwiſe *Mouca Pacha*, and was Son to one *Cadis* of *Brouſſe*, in the Reign of Sultan *Murad* I. Son to Sultan *Orkhan*; and therefore he was called *Kadizadeh Roumi*, *i. e.* the Son of *Cadol* of the Country of *Roum* in *Khoraſſan*, whither he went upon account of the Reputation of the learned Mahometans of that Kingdom, which did then flouriſh. He underſtood the Mathematicks, and was one of thoſe concerned in *Ulugbeg*'s Aſtronomical Tables, but he died before they were finiſh'd and publiſh'd. Theſe Particulars are reported by *Cogia Efendi*, in his Ottoman Hiſtory, towards the End of the Reign of Sultan *Murad* I. where he mentions the learned Men who were famous at that time.

193. A Mahometan ſeeing an Arabian Book, whoſe Text was in red Letters, with ſhort Notes in black, ſo that there was more red than black, ſaid, that they look'd like Flies upon Beef.

194. *Schems-eddin Mehemmed Fanari Cadis* of *Brouſſe*, in the Reign of Sultan *Bajazet Ildirim*, was worth 150000 Sequins, and had a great Train and Equipage. In the mean time he affected to appear Poor, by a very plain Sute, and a little Turban, though the Cadis of his Rank wore them very large: And whereas he bought his Clothes with Money made of the Silk of his own Worms, to excuſe the Riches which he had from other Places, and the Splendor of his Houſe, he ſaid, I cannot

gain

gain any more by the Labour of my Hands.

Obſervations. 150000 Sequins make about a Million of Livers in French Money.

This *Cadis*, who was very learned, hath writ ſeveral Books, which are much eſteemed by the Turks, and was called by the Name of *Fanari*, becauſe he was born in the Village *Fanar*.

195. The Poet *Scheichi* was poor, and ſold a Medicine for ſore Eyes to gain his Livelihood: but having ſore Eyes himſelf, and not making uſe of his own Remedy, one who had need of it bought as much from him one Day as came to an Aſper; and paid him two: *Scheichi* would have returned one, but his Chapman refuſed it, telling him, that the one was for the Medicine that he had bought for his own Uſe, and the other I give you, ſays he, to take as much to rub your own Eyes, for I perceive you ſtand in need of it.

Obſervation. This Poet liv'd in the Reign of Sultan *Murad* II. who won the Battel of *Varna*. By the Check he had given him on this Occaſion, he did ſo well comprehend how ridiculous it was to ſell a Medicine to others which he did not make uſe of himſelf, though he ſtood in need of it, that he never thought on't but he laugh'd heartily.

196. Sultan *Murad* II. after having gained the Battel of *Varna*, went through the Field

Field, and view'd the dead Bodies of the Chriſtians, and ſaid to *Azab Beg*, one of his Favourites who was near his Perſon, that he was amaz'd, that amongſt all thoſe Chriſtians there was not one whoſe Beard was not black: *Azab Beg* anſwered, If there had been one among them whoſe Beard was white, they had never thought upon ſuch an ill-contriv'd Deſign, in which it was apparent the Heat of Youth had engaged them.

Obſervation. The Battel of *Varna* was won by Sultan *Murad* II. in the Year of the *Hegira* 848. and of Jeſus Chriſt 1444. He died in the Year of the *Hegira* 855. and of Chriſt 1451.

197. A Pacha, who every time that he retir'd to the Apartment of his Wives, after having been in publick to give Audience, caus'd the Drums to be beat, had a mind to jear a Poet who did often make his Court to him, and ask'd him, if when he went home, he did not cough, to give his People notice that it was he. The Poet, who was himſelf very good at Railery, and underſtood what he meant, replied, My Quality is not great enough to imitate ſuch a Pacha as you, who have Drums beating before you.

Obſer-

Obſervations. The Governors of Provinces amongſt the Turks, are called *Pacha's*; which according to ſome, is a Perſian Word, and contracted from *Pai Schah*; which is to ſay, the King's Foot, becauſe the *Pacha's* repreſent the Royal Authority in thoſe Places where Kings themſelves cannot come.

The Drums here ſpoke of, are little ones about half a Foot Diameter. The *Pacha's* have alſo great Drums, Trumpets and Hautbois, which play before them as they march, and at publick Ceremonies, all on Horſe-back.

198. *Ali* ſaid, that he heard *Mahomet* ſay, When Alms goes from the Hand of the Giver, before it comes into that of the Receiver, it utters five fine Sayings to him who gives it: 'I was little, and you have 'made me great: I was ſmall in Quantity, 'but you have multiplied me: I was an 'Enemy, but you have rendred me Amia-'ble: I was a Paſſenger, and you have 'made me Permanent: You were my Guar-'dian, and now I am your Guard.

Obſervations. Alms is here taken paſſively, *i. e.* for that which is given in Alms.

Ali is *Mahomet*'s Son-in-Law, and the Fourth of his Succeſſors; of whom we have formerly made mention.

199. A *Cadis* arriving at a Place where he was to exerciſe his Function, lodg'd with the Governour, who did his beſt to treat him handſomly. In Converſation, the Governour

Field, and view'd the dead Bodies of the Chriſtians, and ſaid to *Azab Beg*, one of his Favourites who was near his Perſon, that he was amaz'd, that amongſt all thoſe Chriſtians there was not one whoſe Beard was not black: *Azab Beg* anſwered, If there had been one among them whoſe Beard was white, they had never thought upon ſuch an ill-contriv'd Deſign, in which it was apparent the Heat of Youth had engaged them.

Obſervation. The Battel of *Varna* was won by Sultan *Murad* II. in the Year of the *Hegira* 848. and of Jeſus Chriſt 1444. He died in the Year of the *Hegira* 855. and of Chriſt 1451.

197. A Pacha, who every time that he retir'd to the Apartment of his Wives, after having been in publick to give Audience, caus'd the Drums to be beat, had a mind to jear a Poet who did often make his Court to him, and ask'd him, if when he went home, he did not cough, to give his People notice that it was he. The Poet, who was himſelf very good at Railery, and underſtood what he meant, replied, My Quality is not great enough to imitate ſuch a Pacha as you, who have Drums beating before you.

Obſer-

Obſervations. The Governors of Provinces amongſt the Turks, are called *Pacha's*; which according to ſome, is a Perſian Word, and contracted from *Pai Schah*; which is to ſay, the King's Foot, becauſe the *Pacha's* repreſent the Royal Authority in thoſe Places where Kings themſelves cannot come.

The Drums here ſpoke of, are little ones about half a Foot Diameter. The *Pacha's* have alſo great Drums, Trumpets and Hautbois, which play before them as they march, and at publick Ceremonies, all on Horſe-back.

198. *Ali* ſaid, that he heard *Mahomet* ſay, When Alms goes from the Hand of the Giver, before it comes into that of the Receiver, it utters five fine Sayings to him who gives it: 'I was little, and you have 'made me great: I was ſmall in Quantity, 'but you have multiplied me: I was an 'Enemy, but you have rendred me Amia-'ble: I was a Paſſenger, and you have 'made me Permanent: You were my Guar-'dian, and now I am your Guard.

Obſervations. Alms is here taken paſſively, *i. e.* for that which is given in Alms.

Ali is *Mahomet*'s Son-in-Law, and the Fourth of his Succeſſors; of whom we have formerly made mention.

199. A *Cadis* arriving at a Place where he was to exerciſe his Function, lodg'd with the Governour, who did his beſt to treat him handſomly. In Converſation, the Governour

vernour ſays to the *Cadis*; May one without offence ask your Name? The *Cadis* anſwered, They look'd upon me to be ſo very ſevere in thoſe Places where I was *Cadis* before I came hither, that they never call'd me any otherwiſe than *Azrail*, which is the Name of the Angel of Death. The Governour fell a laughing, and ſaid, And I, my Lord, am known by the Name of *Cara Scheitan*; that is to ſay, the *Black Devil*: Never could two better meet together than you and I, to bring the People under our Charge to Reaſon; for I aſſure you that they are very troubleſom, and inclin'd to Rebellion, and that there's no way to tame them: Therefore let's act by Concert; and while you deprive them of Life, I will take care to make them renounce their Religion, otherwiſe they will never ſubmit.

Obſervations. The Offices of *Cadis* amongſt the Mahometans, and particularly among the Turks, are neither vendible for Life, nor Hereditary. They are diſtributed by the Cadileskers, according to Capacity and Merit, and are chang'd every two Years: At the End of which, the *Cadis* are obliged to return to *Conſtantinople* to ſolicite to be imployed elſewhere, unleſs they have an Agent, or a Friend to ſolicite for them that they may be ſent to another Place immediately, after the two Years are finiſhed. They pay but one Tax for drawing their Patents; by virtue whereof, they do exerciſe their Office; and that falls to the

Cadileskers,

Cadileskers, who diſpatch them in the Grand Signior's Name. There are alſo ſome other Fees which belong to the *Cadileskers* Officers.

The Mahometans believe that there's an Angel whom they call *Azrail*, i. e. *Azriel*, whoſe Office it is to bereave dying People of their Souls. This they have either borrowed from the Jews, or communicated to them who have one that they call the Angel of Death, and a Deſtroying Angel, named *Samael*; the one they repreſent with a Sword, and the other with a Bow and Arrows. Monſieur *Gaulmin*, in his Notes on the Life of *Moſes*, which he tranſlated out of Hebrew into Latin, makes mention of him on occaſion of the Dialogue betwixt *Samael* and *Moſes* before his Death. He obſerves alſo that the Jews in *Germany*, when any one dies among them, throw the Water out of all the Pots and other Veſſels which are in the Houſe, out of a ſuperſtitious Conceit that the Angel of Death hath waſh'd his Sword in them with which he bereft the Deceaſed of his Soul.

The Turks are ingenious above all other Nations at giving Names to People, according as they pleaſe or diſpleaſe them, and ſpare no Perſon of what Rank ſoever: And thus they named *Scheitan*, who had been *Pacha* of *Candia*, the brave *Pacha* for maintaining the firſt Siege of *Buda* ſo gallantly againſt the Imperialiſts, and never giving his Souldiers reſt, but keeping them continually in Action: And of late we have heard of *Caplan Pacha*, *i. e.* the *Leopard Pacha*; and oftentimes of *Pachas Schahm*, i. e. *Falcon Pachas*: They have alſo Satyrical Names.

And thus they call'd a Favourite of *Sultan Mehemmed* IV. *Coul Oglou*, becauſe of his Birth; that is to ſay, Son of a Janiſary. They give alſo Names from Defects of the Body; and ſo have a great Number of *Topals*,

Kiors

Kiors and *Kuſehs*, whom they denominate the Lame, the One-ey'd, or thin-Beard.

200. A Stammering Man being a bargaining for a Fur at *Conſtantinople*, vex'd the Leather-ſeller mightily, becauſe he took ſo much time to expreſs himſelf. The Leather-ſeller having ask'd, What he would do with it? He anſwered, but ſtammering always exceſſively, That he would make uſe of it in Winter. The Leather-ſeller replied, The Winter will be over by that time you can ſpeak it; and when will you make uſe of it then?

201. One of *Ali*'s Off-ſpring ſtanding in need of Wood, went out betimes in a Morning to wait for the Peaſants as they came to Town to ſell it, but with intention to buy it only from one whoſe Name ſhould be *Ali*: So that as every Peaſant arrived, he ask'd his Name: One called himſelf *Aboubekir*, another's Name was *Omer*, a third *Oſman*, and a fourth by another; ſo that he let them all paſs without buying any Wood: and having attended till it was almoſt night, as an Addition to his Trouble, it begun to rain; ſo that as he was ready to deſpair, he ſaw a lame Man walking before an Aſs laden with ſorry Wood, and very ill

ill ſorted. He went near him, and ask'd his Name: The Lame Man anſwered *Ali*: The other enquir'd, how he ſold his Aſs's Load? He anſwered, Have a little Patience, I am in Company with another who follows me, you ſhall bargain with him. *Ali*'s Deſcendant anſwered, Poltron that thou art, thou ſelleſt Wood after having been *Calife*, and ſay'ſt thou haſt a Partner; can't you do your own Buſineſs without a Partner?

Obſervation. *Ali* was the 4*th* *Calife* after *Mahomet*, as I have already obſerved; but that Dignity which ought to have gone to his Succeſſors after him, fell firſt upon the Ommiades, and then upon the Abbaſſides; ſo that the Reprimand of *Ali*'s Deſcendant is founded upon that Point of Hiſtory.

202. There was never any Man ſeen who had ſo little Beard as *Kuſeh Tchelebi*; who was thus named, becauſe of that Singularity: He had none at all upon his Chin, and not above 25 for his Muſtachos. The Poet *Baſſiri* complaining to him of his Poverty, he anſwered, I wonder that you are poor, for I have been told that you had abundance of Money. *Baſſiri* replied, My Lord, I have no more than there's Hair in your Muſtachos.

Obſervations. We mentioned the Poet *Baſſiri* formerly; and I have already obſerved, that *Kuſeh* ſignifies a Man that hath little Beard.

Tchelebi

Tchelebi is a Title of Honour given to Perſons of good Birth. The Word is probably derived from the Perſian Word *Geleb* or *Tcheleb*; which ſignifies the firſt Flowers, or firſt Fruits, and every thing that comes to Maturity before its ordinary time. This Original pleaſes me much, becauſe the Turks give this Name particularly to handſom young People of good Parentage, who are pleaſant, well-bred, and of greater Wit than is uſual for their Years. Others will have it, that it comes from *Tcheleb* an old Turkiſh Word, which ſignifies God; but this Etymology ſeems to me to be too far fetch'd.

203. The Jews at *Conſtantinople* having a Controverſy with the Turks about Paradiſe, maintain'd that they alone ſhould have entrance thereinto. The Turks ask'd, Seeing your Opinion is ſo, where do you think then that we ſhall be placed? The Jews, not daring to be ſo bold as to ſay that the Turks ſhould be wholly excluded, anſwered only; That they ſhould be without the Walls, and look upon them. This Diſpute coming to the Ears of the Grand Vizier, he ſaid, That ſeeing the Jews place us without the Walls of Paradiſe, it is but juſt that they ſhould furniſh us with Pavilions, to defend us from the Injuries of the Weather.

Obſervations. At the ſame time the Grand Vizier tax'd the Jews over and above their ordinary Tribute, a certain Sum for the Grand Signior's Pavilions, which they pay to this day.

I never read this in any Book, but it's commonly talk'd of at *Conſtantinople*, where I heard it.

204. The World appeared to *Iſa* the Son of *Mary*, in the Form of a decrepit old Woman. *Iſa* ask'd her, How many Husbands ſhe had had? The old Woman anſwered, So great a Number that it is not poſſible to tell. *Iſa* replied, They are dead in all likelihood, and abandon'd you at their Death. She anſwered again, On the contrary, it is I who killed them, and deprived them of Life. *Iſa* replied, Seeing it is ſo, it's a Wonder that any other, after having ſeen how you treated the reſt, ſhould have any Love for you, and that they don't take Example by them.

Obſervation. That *Iſa* ſignifies Jeſus Chriſt among the Arabians, who aſcribe many other Sayings to him that are not to be found in the New Teſtament, but are nevertheleſs very edifying: And here follows another which is no leſs remarkable.

205. In the Time of *Iſa* three Travellers found a Treaſure in their Way, and ſaid, We be hungry, let one of us go and buy ſomething to eat. One of them went accordingly, with an Intention to bring them ſome Victuals; but he ſays within himſelf, I will poiſon the Proviſions, that ſo they may die as they eat, and I ſhall enjoy all the Trea-

Treaſure alone; and he put Poiſon amongſt the Victuals accordingly: But the other two, who had form'd the like Deſign againſt him in his Abſence, murdered him upon his return, and ſo became Maſters of the Treaſury. But after they had ſlain him, they did eat of the poiſon'd Meat, and both of them died. *Iſa* paſſed by this Place with his Apoſtles, and ſays to them; Behold, what ſort of a Thing the World is: See after what Manner it treated thoſe three Perſons; Wo be to him who asks riches of it.

THE

THE MAXIMS OF THE *Eaſtern Nations.*

THE Fear of God is the greateſt of Perfections, and Vice the greateſt of Imperfections.

The Fear of God purifies the Heart.

I fear God, and next unto God, I only fear thoſe who do not fear him.

The Fear of God is the ſafeſt Harbour.

Piety is the greateſt Wiſdom, and Impiety the greateſt of Follies.

The Worſhip we pay to God mortifies Luſt.

In ſerving the Devil we run to Perdition; but in ſerving God we ſerve our ſelves.

We ſin too much in ſinning once, but a thouſand Acts of Worſhip are not ſufficient to honour God as we ought to do.

Do not deſpiſe God in ſwearing by his Name, leſt he ſhould deſpiſe you.

Whoever betrays his Religion for the ſake of the World is miſerably miſtaken.

We cannot know our ſelves well unleſs we know our Creator.

He whoſe Luſt prevails over his Reaſon, muſt Periſh.

Did Man conſider his End, and the tranſitorineſs of this Life, he would be ſtruck with horror at his proceedings, and at the deceit of them.

Life is a dream out of which Death only awakens us.

The Life of Man is a Road towards Death.

Men are more apt to follow the corrupted Manners of their Times, than the good Examples of their Forefathers.

Virtue, Science, and true Learning, are the main things which render us eſtimable.

Thoſe are not Orphans who have loſt their Father; but thoſe who want Science and good Education.

Want of good ſence is the worſt degree of Poverty.

Nothing conceals a Man's want of ſence better than ſilence.

Sence is the richeſt of all Poſſeſſions.

We create many Friends by the mildneſs of our Converſation.

Vanity proceeds from want of Judgment.

Revenge does not argue greatneſs of Soul.

Science in a Child is a Diadem, and Wiſdom a golden Collar.

Thoſe are abſolutely wretched who ſink under the weight of Misfortunes.

Thoſe who love Virtue do not always practiſe it, and thoſe who practiſe it, do not do it with all the Perfection that is neceſſary.

Clowniſhneſs and Incivility breed Diſcord, even among Relations.

The Heart of the Fooliſh is in his Mouth, and the Tongue of the Wiſe is in his Heart.

He that abandons himſelf heedleſly to his hopes, runs to his own ruine.

Envy has no reſt.

When you receive favours do not make your ſelf unworthy of them for want of Gratitude.

The deſire of Vengeance is an invincible obſtacle to live happy and contented.

When you have an advantage over your Enemy, forgive him, to expreſs your acknowledgments to Heaven for that advantage.

You deprive your ſelf of the Honour you receive by a Friend's Viſit, in not receiving him kindly.

It is not ſafe to rely on the Word of a croſs ill-natur'd Man.

When you are joyful, you need deſire no other revenge on him who envies your happineſs than the mortification he receives by it.

How advantageous is Science to him who poſſeſſes it, ſince it is of ſo great a value that it is not to be purchas'd by Money.

Three things ſooner or later undo a Man; his Wife when another poſſeſſes her Heart, a Snake in his Boſom, and a heedleſs Friend.

Nothing obtains Pardon ſooner than Repentance.

'Tis a folly to appear before a Judge without being call'd; 'tis a greater yet to ſpeak without being queſtion'd; and that which is worſe than either is to boaſt of being learn'd.

The moſt dangerous Illneſs is want of good ſence.

Of all Vices, Vanity and Litigiouſneſs are thoſe which Men leaſt correct themſelves of.

Our diſcourſe occaſions the Good or Evil which happens to us.

It is not amiſs to make Viſits, but we muſt not do it ſo often, as to give thoſe we viſit cauſe to ſay, it is enough.

It is an affront to reprehend any body before Company.

Few words are a ſign of perfect Wiſdom.

Humility is a powerful means to obtain what we love.

The true Service of God in a Prince is to remain within his bounds, to maintain Treaties, to be contented with what he has, and patiently to ſuffer the privation of what he has not.

In obliging one to ask Pardon a ſecond time, we remember that we have been abus'd.

A General who Acts is more neceſſary than a General who Speaks.

Nothing is ſo like Flowers planted on a Dunghil, as the Favours we beſtow on Ignorant or mean Perſons.

Whatever Community, Company, or Society you are in, never engage your ſelf on any thing relating to Publick Affairs; ſeeing that if you ſucceed, the Company will attribute it to themſelves, and if you have no ſucceſs, every one will impute the fault to you.

When Men ſuffer Impatiently, Vexations and Troubles cauſe far more torment than when they ſuffer with Patience.

When the Soul is ready to take its flight, what matters it whether we dye upon the Throne or upon the Duſt?

The more our Enemies Malice is conceal'd, the more it behoves us to be diffident of it.

Take Example by thoſe who have preceded you, and ſtrive to do Good.

Be not negligent, and then others will not be negligent towards you.

Take and give with Equity.

We need not wonder that thoſe, who deſire and ſeek after things which are not proper for them, fall into unexpected Misfortunes.

Wealth remains no longer in the hands of Liberal Perſons than Patience in the Heart of a Lover, and Water in a Sieve.

As ſoon as a Man delights in hearing Slanders, he is of the number of the Slanderers.

What Men ſuffer for this World covers the Heart with darkneſs; but what they ſuffer for the World to come fills it with light.

Fortune and Glory have ſo ſtrict a relation together, that he who has no Fortune has no Glory.

The greateſt Tranquility we can enjoy is that which we enjoy when we deſire nothing.

Men ſeldom obtain what they deſire, when they proſecute it with too much eagerneſs.

Why do you upbraid me with the Sin I have committed, ſince God forgives it me?

He who drives a Jeſt too far, never fails of being hated or deſpis'd.

The Man who truly deſerves the Title of Man, is known by the following Marks. Whatever accident befals him he remains Immovable; he is humble in Greatneſs; he diſcovers no weakneſs in occaſions which require Courage; he aims at nothing but Honour and Reputation, and if he be not Learned, at leaſt he is a Lover of Learning.

The Condition of him who obeys his Paſſions is worſe than that of a miſerable Slave.

The Conqueror muſt be ſatisfied with his Victory, and forgive the Vanquiſh'd.

We often labour hard to ſucceed in an Affair which creates nothing but Trouble in the ſequel.

An Officer who has loſt his Place, muſt behave himſelf as if he enjoy'd it ſtill.

Thoſe are free who deſire nothing; but thoſe are Slaves who rely on their Hopes.

Learn Sciences before you Marry.

The Council of the Wiſe ſtands in lieu of Predictions.

He who obſerves what paſſes in the World, takes Example by it, either to do good, or to avoid the defects he obſerves in it.

Tho' you had two hundred excellent Qualifications in you, they would prove uſeleſs, if Fortune be againſt you.

The moſt vexatious of all Affairs is to have Enmity.

Endeavour to get ſincere Friends that you may live under the ſhadow of their Protection, they will add to your Joy in Proſperity, and will comfort you in Adverſity.

We do not know what we do when our Heart is wounded.

Be ſincere, tho' your ſincerity were to coſt your Life.

Men are Wiſe, proportionably to the good Education they have had.

Do not truſt, you will live in Liberty.

Modeſty forſakes us, as ſoon as we abandon our ſelves to unlawful Pleaſures.

The Wiſe practice three things particularly: They forſake the World before the World forſakes

ſakes them. They build their Tombs before it is time to enter into them, and do all things in order to be agreeable to God before they come before him.

Whoever Commands thoſe who are below him too Imperiouſly, often finds a Maſter who Commands him in the like manner.

Do not Sin, you will have the leſs Grief at the hour of your Death.

It is ſcarce impoſſible not to ſucceed in what we undertake, when we adviſe before hand.

Take care what Family you contract an Alliance with in marrying your Son, becauſe the Root communicates its Illneſs to the Stem, and to the Branches.

Thoſe who have a conſideration for, and behave themſelves juſtly towards every body, ſucceed in their Undertakings.

Greedineſs occaſions Poverty; but thoſe are Rich who deſire nothing.

Too much Familiarity breeds detraction, and Friends are not far from Enmity when they cenſure all things.

Whoever entertains you with the faults of others, deſigns to ſerve you in the ſame kind.

The more Men hope, the leſs they obtain; becauſe hope is often a means not to obtain what they expect.

Whoever pardons his Inferiors meets with Protection from thoſe who are above him.

Always give a favourable conſtruction to your Friends behaviour, until you find ſomething to tire your Patience.

Obſerve your Friends, except thoſe you are ſure of; but you can never be ſure of a Friend unleſs he has the fear of God before his Eyes.

Love your Friends with caution.

The moſt perfect Pleaſures in the World are mix'd with Afflictions.

Whoever conſiders Conſequences with too much attention, is not commonly a Man of Courage.

The World is a Hell for the Good, and a Paradiſe for the Wicked.

God's decrees render the fineſt Projects in the World uſeleſs.

Precautions are vain where God commands.

Never enquire into things which are to come; but inform your ſelf of thoſe which are paſt, in order to improve by them.

Gratuities ſhut the Mouth of thoſe who have ill Intentions againſt us.

Wine, tho' never ſo violent, deprives us no more of Reaſon than an irregular Paſſion.

True Nobility conſiſts in the Virtue, not the Number of our Fore-fathers.

The beſt Inclination proceeds from good Education.

It is better to Hammer Iron upon an Anvil than to ſtand Idle before a Prince.

Adviſe in your Affairs with thoſe who fear God.

Nothing is more vexatious than Poverty. Nevertheleſs Diſhoneſty is worſe yet, and therefore Wiſdom is an ineſtimable Treaſure.

Men never meet with ill ſucceſs, when they are ſenſible what they are capable of.

Nothing induces Men more to ſhun us than the good Opinion we have of our ſelves.

The Miſer has the Vexation to find his Houſe a perfect ſolitude.

The more Men love to Jeſt, the more troubles they create to themſelves.

Whoever has loſt his Modeſty has a dead Heart.

It is a piece of Imprudence to refuſe the Favours which are offer'd us: We may chance to meet with a denial, when we ſtand moſt in need of them.

The Poor muſt learn Sciences to become Rich, and the Rich for an Ornament.

We muſt ſuit our ſelves to the Weakneſs of our Inferiors, to receive that Service from them which we ſtand in need of.

All proſpers to him who avoids Covetouſneſs, Anger, and Luſt.

The Fool ſhews himſelf by his Diſcourſe.

Whoever has forſaken all things to devote himſelf to a retir'd Life, muſt have no complaiſance for any one.

The Tongue of the Wiſe regulates it ſelf according to the motions of his Heart.

Do not return the Good that is done to you with Ingratitude.

In all other caſes the Husband muſt appear a Child in reſpect to his Wife; but he muſt ſhew himſelf a Man when ſhe deſires what he has.

We diſcover our moſt ſecret thoughts by our Diſcourſe, and by our Looks.

It is better to poſſeſs an Art fit to get our Livelyhood by, than to hold out our hand to beg for it.

The Miſer runs directly into Poverty, he lives like a Beggar in this World; but he will be call'd to a Rich account in the day of Judgment.

Thoſe that are happy in their Riches are known by the care they take to return God thanks for them.

Integrity is paid by Integrity.

The greateſt advantages we can procure to our Children, is to give them a good Education.

Who can cure the Frenſie of a Man that would be thought a Hero, and yet hurts no body?

Return good for Evil, and you will obtain the Victory.

We ought to look on him as our Brother, who relieves us with his Fortune, and not on him who is only related to us by Blood, and forſakes us.

The Friends of this Age are the Spies of our Actions.

Men have the advantage over Beaſts by Speech; but Beaſts are preferrable to Men, unleſs their Speech is attended with good ſenſe.

Misfortunes muſt be conceal'd under the Veil of a gay and modeſt outſide towards every body.

Patience overcomes all things.

The mildneſs which is moſt agreeable to God, is that of a Juſt Prince, who is eaſie of Acceſs; but the barbarity which is moſt odious to him, is that of a violent paſſionate Ruler.

The greateſt Enemy we have is our Luſt.

Good Actions are the bleſſing of our Life.

The greateſt Misfortunes are occaſion'd by the Tongue.

Whatever Nation a Man is born in, he is only eſtimable according to his Induſtry to recommend himſelf.

We muſt acquire that towards the end of our Life, which we have neglected at the beginning.

He who has left the World, and ſtill Courts the Rich, is ſtill of the World.

A ſign of Plenty is to have many Friends at our Table.

Do not conſtrain your Daughters to take deform'd Husbands; becauſe they love what you love.

God bleſs him who diſcovers our Vices to us.

Three things ruin Men: Vanity, Covetouſneſs, and Luſt.

The wiſeſt Man is he who has moſt complaiſance for others.

We may avoid the Puniſhments of Heaven by Repentance; but we cannot free our ſelves from the Tongues of Men.

The Body feeds on Meat, and the Soul on good Actions.

Do not put off the good Actions you may do to day, till to morrow.

Whoever does not know Evil, falls into Evil.

The goodneſs of a Diſcourſe conſiſts in briefneſs.

The Company of good Men is a Treaſure.

True Glory comes from God.

Two things are inſeparable from Falſhood, many Promiſes and many Excuſes.

A ſweet-temper'd affable Man ſtands in need of no Man's aſſiſtance.

Adviſe Relations and Friends to ſee and to viſit each other; but never adviſe them to live near one another.

Fulſome naſty Diſcourſe is leſs tolerable than ſluttiſhneſs in Eating.

Cheats

Cheats, Lyars, and all ſorts of Perſons who lead Irregular Lives, are drunk with the Proſperity which attends them in all things; but that Drunkenneſs is the juſt reward of their ill Actions.

Thoſe who poſſeſs an Art poſſeſs a Treaſure.

Read Poetry, 'tis a ſign of good Inclinations.

The beſt way to live in quiet is to keep a check over our Paſſions.

The trueſt Friend is he who puts us in the right way.

A Man's genius is known by Converſation.

A good Friend is known by his ſteadineſs in keeping his Word.

The beſt Wife is ſhe who Loves her Husband and gets many Children.

Increaſe your Children and your Family; you do not know that it is on their account you find wherewith to ſubſiſt.

The beſt remedy in all Afflictions is to ſubmit to the Will of God.

A Man's Wit is known by his Words; and his Birth by his Actions.

It is vain to ſpeak Truth where it produces no effect.

The beſt way always to be joyful and contented, is to have many Friends.

Avoid the Friendſhip of a Fool. Tho' he deſigns to ſerve you, he will prove hurtful to you.

The Miſer has no more advantage by his Money than if he had Stones in his Coffers.

All the Felicity of Kings conſiſts in adminiſtring Juſtice.

We ſay, The Age is Corrupted. We ſpeak improperly, 'tis not the Age, but the Men of the Age who are corrupted.

To commit one fault is too much, and it is not enough always to do our Duty.

Whoever is in neceſſity, reſembles a Madman, who has no other way to follow but that of his ill Fate.

The remembrance of having been young only creates regret.

Drunkenneſs is the Gate through which we paſs towards forbidden things.

Nothing comforts more than the ſight of a ſincere Friend.

Tranquility and quiet are the ſole comforts of Life.

We grieve for want of Riches, and we Intangle our ſelves in the love of them when we enjoy them.

Science is above whatever we think moſt ſublime.

Buſineſs is troubleſome; but Idleneſs is pernicious.

Birth is the harbinger of Death.

The good choice of a Friend ſhows the ſenſe of him who makes it.

Friendſhip renews among Friends when ever they meet.

The comprehenſion of God conſiſts in the difficulty of comprehending him.

'Tis better to apply our ſelves to imbelliſh our Soul than our Body.

Ill conduct muſt be look'd upon as a Precipice out of which it is hard to eſcape.

Let your Heart be pure and clean before God. Be generally Civil towards all Men. Maſter your

your Paſſions; be ſubmiſſive to your Superiours, and bear their Imperfections. Adviſe with the Wiſe. Be mild towards your Enemies; reſpectful towards the Learned; and ſilent before the Ignorant.

By the ill Conduct of Men it is eaſie to judge of what they conceal moſt.

New Troubles are always the moſt vexatious.

Complaints are the Weapons of the weak.

No ill accidents are to be fear'd with Patience; but no good can be expected with impatience.

Uſeleſs Diſcourſes diſhonour Wiſdom.

Death is a Cup which all Men muſt Drink, and the Grave is a Gate through which they all muſt paſs.

What precedes Death is more dreadful than Death it ſelf; but Death is more tolerable than what follows it.

Affairs go ill when Wealth is poſſeſs'd by Men who cannot make a good uſe of it, when the Sword is in the hand of thoſe who cannot wield it; and when thoſe who are indued with Wiſdom do not know how to improve it.

Avarice is the Puniſhment of the Rich.

A Rich Man who is Covetous is poorer than a poor Man who is Liberal.

Three things fall on the head of him who practiſes them: Injuſtice, Diſingenuity, and Deceit.

One of the Laws of Friendſhip is to lay aſide Ceremony.

Whoever walks uprightly can never ſtray.

Whoever Writes, and does not reflect on what he Writes, loſes half his Life, like him who Reads and does not underſtand what he Reads.

Silence

Silence prevents Troubles.

It is ſtrange that Men will Inhabit Sumptuous Palaces, knowing that the Grave is their true abode.

We need not fear the attempts of the Wicked when we have good Friends.

The Ignorant conceals his Ignorance by ſilence.

Whether you Pardon or Puniſh, uſe no vain Words, leſt Men ſhould not believe you when you Pardon, or fear you when you threaten.

The moſt grievous offence is that which proceeds from a Friend.

Do not threaten to chaſtiſe more rigorouſly than the Crime deſerves. If you do it you will be unjuſt; and if you do it not you will be guilty of a Lye.

The worſt of Crimes is to abandon Religion to follow the Vanity of the World.

You will not be expos'd to be reprehended by others, if you reprehend your ſelf.

Happy is he who has Riches and puts them to a good uſe.

Do not affect to be loſed when you promiſe.

We may ſay that Life is long when it is free from Vexation and Afflictions.

When Good offers it ſelf to you embrace it; but reject Evil as ſoon as it appears to ſurpriſe you.

Whoever ſubmits to the Will of his Enemy expoſes himſelf to an inevitable ruine.

The Tyranny of Kings is more tolerable than the Inſurrection of Subjects.

The Groans of the Oppreſſed are not uſeleſs.

The Life of a Tyrant is not laſting.

The length of diſcourſe makes Men forget part of it; and yet it is contrary to the Intention of thoſe who ſpeak.

Memory is preferrable to a vaſt Library of Books.

Be Mild and Complaiſant, and you will meet with an equal return.

It is no wonder that a Man ſhould ſuffer, and yet be Patient; but we have reaſon to admire him who ſuffers, and bleſſes God for his Sufferings.

Perfect Health is a Treaſure.

Do not mix your Secret with thoſe things you expoſe in Publick, you will find the benefit of it.

Conceal no circumſtance from him you take advice from, for the evil it might occaſion would lye at your own Door.

The Honours we acquire by Virtue, are infinitely greater than thoſe we derive from Nobility.

We diſcover the greatneſs of our Birth, by the Elevation of our thoughts.

Ingrateful Men never profit by the Favours they receive.

The Ignorant eaſily take the firſt Places; but the Learned, who underſtand the Rules of Civility, never do it.

During the ſpace of Time you enjoy in this World, you are on this ſide your laſt hour. Before that hour comes, imploy the Time you have to diſpoſe of, to prevent what muſt befal you when it is expir'd, and do not ſtay till all manner of hope is taken from you, and till you are call'd to an account for the Ills you have done.

The

The Infirmity of Old Age is ſufficient, without adding any other Troubles to it.

According to the courſe of the World Life is a Miſery without Wealth, and Science without Dignity is but a heap of coherent Diſcourſes, which avail nothing.

The comfort of thoſe who have receiv'd ſome ſenſible Affront, is that they are not to live to Eternity.

Whenever any great Wickedneſſes are committed in a Nation, God ſends a general Affliction after them.

Nothing engages Hearts more than fair Words.

Old Age ought not to be reckon'd as a part of Life.

Do not magnifie your ſelf. Where is the Glory of being created out of Duſt, to be reduced to it again to become Worms Meat? To Live to day, and Die to morrow?

Dread the Prayers which thoſe whom you Afflict ſend up to Heaven.

Have Patience, nothing can be done without Patience.

A Learned Monarch never repents his being ſo.

Mind what you ſay, and at what time.

The Reputation Men pretend to acquire by Inſenſibility, is a very ill one.

Whenever you ask Council, ſpeak Truth, that the Council you receive may alſo be true.

In order to receive good Intelligence, allow every body a free entrance in your Army.

The greateſt Enmity may be diſſipated by an accomodation, excepting the enmity of envious Perſons.

Men

Men never repent holding their Tongues.

Men heap a Treaſure of all ſorts of Perfections in the Company of Worthy Men.

Be not ſevere in Puniſhment. It is harſh, tho' never ſo mild. Neither uſe it frequently, you may compaſs your Ends by other means.

The beſt method to acquire Reputation is to weigh and regulate ones Words.

He who has no Wealth, has no Honour in the World, and he who has no Honour according to the World, has no Wealth.

Behave your ſelf bravely in Fight, and be not diſheartned, leſt you alſo diſhearten your Soldiers.

The true uſe of Wealth is to diſpoſe generouſly of it.

The World and Paradiſe may be compar'd to two Women who have but one Husband, who loves the one more than the other.

The Friendſhip that is contracted with a Mad Man, involves Men into ſpeedy Misfortunes.

It is better to be alone than in the Company of the Wicked.

Anſwer the Friendſhip of your Friends, and have the ſame regard for them they have for you.

A Miſer who hoards his Money, is like a Man who has Bread before him, and yet Starves.

Make uſe of your Wealth to gain the good Will of all Men.

We are daily reſpected and honoured while Death is cloſer to us than the Seam of our Shoes.

We die in the mid'ſt of Pleaſures and Debauches without knowing that we die.

People

People never abandon their Monarch, nor withdraw from their Allegiance without effuſion of Blood.

The Wiſe can never be Poor.

Falſhood is always attended with Diſhonour.

A Lye which tends towards Peace is to be preferr'd to a Truth which occaſions Sedition.

Whoever is abſolutely wean'd from the World, is free from all Vexation.

No Man diſcovers his want of ſence more than he who begins to ſpeak, before he who ſpeaks has done ſpeaking.

There is no true Wealth without Virtue.

Whoever intruſts an affair of Conſequence to one who is not capable to diſcharge that Truſt, ſoon repents it, and ſhows the ſhallowneſs of his underſtanding to Men of good ſence.

An Enemy may become a Friend by Gratifications, but the more we indulge our Paſſions, the more they rebel.

We acquire the good Will of our Neighbour by being kind to him.

Wiſe Men never give hopes to take them away again.

Thoſe who are of a generous Nature ſeldom have any thing to give, and thoſe who are Rich are ſeldom Liberal.

He who would be thought Learned paſſes for an ignorant Perſon, before God and before Men.

He who deſigns to attain any perfection in Learning, muſt never ſuffer himſelf to be govern'd or rul'd by Women.

Wealth is deſign'd to live more at eaſe, but we do not live to heap up Wealth.

We afflict the Poor in pardoning thoſe who oppreſs them by Extortions.

Take

Take heed of thoſe you do not know.

Thoſe who ſuffer themſelves to be guided by their deſires are commonly Poor.

The beſt way to ſucceed in our Projects, is to conceal our Secrets.

Two ſorts of Men labour in vain, he who gets, and does not enjoy what he gets; and he who learns of a Maſter whoſe Actions are not anſwerable to what he knows, nor yet to what he Teaches.

The Learned Man whoſe Manners are Vitiated, reſembles the Blind who holds a Flambeau in his hand to light others, whilſt he does not ſee himſelf.

The Trees we Plant yield us Fruit; but Men deſtroy thoſe who have ſettled them in the World.

It is better to keep our Secrets to our ſelves than to confide them to others.

He who rails at other Mens Behaviours before you, uſes you in the ſame manner before others.

The Learned know thoſe who are Ignorant, becauſe they have been Ignorant themſelves; but an Ignorant Man can paſs no Judgment on the Learned, becauſe he has never been Learned.

He who flatters you, hates you in his Soul.

Kings ſtand more in need of the Counſel of the Wiſe, than the Wiſe ſtand in need of the Favour of Kings.

How ſhould one rely on the Friendſhip of an ignorant Man, ſince he is an Enemy to himſelf?

Three things are not laſting in Nature: Riches without Trade, Science without Diſpute, and a Kingdom without Severity.

Ill grounded Hopes are never loſt till death.

We wrong the Good in pardoning the Wicked.

The more Experience we have, the Wiſer we are.

The World would periſh were all Men Learned.

Lazineſs and over-ſleeping do not only divert us from the Service of God, but they alſo introduce Poverty.

Exceſs and Vanity ruine the beſt Eſtates.

We muſt do Good, if we expect to receive any.

'Tis neceſſary to ſeek out a good Neighbour before we take a Houſe; and a good Companion, before we undertake a Journey.

Do not diſcover all your Secrets to your Friend, becauſe he may become your Enemy. Neither do your Enemy all the harm you can, becauſe he may become your Friend.

We muſt take as much care to blame our ſelves, as to blame others.

Anger begins with Folly, and ends with Repentance.

He muſt needs be unhappy, who ſuffers his Reaſon to be ſway'd by his Paſſions.

A wiſe Enemy is more eſtimable than a fooliſh Friend.

There is no Vertue like Prudence, no Mortification equal to the Conſequences of Vice; no Goodneſs like the Goodneſs of Manners, and no Riches equal to the Pleaſure of being contented with what we have.

Whoever contracts a Friendſhip with his Friends Enemies, ſeeks an occaſion to offend his Friends.

It is not neceſſary to venture our Life in Affairs which may be accommodated by Money.

It is better to be Poor, than to get an Eſtate by indirect means.

It is not ſafe to follow the Counſel of an Enemy: Nevertheleſs, it is proper to hear it, in order to do the contrary of what he ſays; and good Senſe requires it.

Nothing is worſe than a learned Man whoſe Science is uſeleſs.

Exceſſive Paſſion makes all Men fly you; and ill-tim'd Carreſſes make them diſreſpect you. Therefore you muſt not be too ſevere, leſt they deſpiſe you; nor too kind, leſt they inſult over you.

Two ſorts of Men are never ſatisfi'd; thoſe who ſeek after Science, and thoſe who hoard Money.

Strike the Serpent's Head with your Enemy's Hand, you can never fail of ſucceſs one way or other: If your Enemy overcomes, the Serpent will be kill'd; and if the Serpent get the advantage, your Enemy will no longer be in the World.

Never be the Harbinger of ill News to one who may be troubled thereat; leave that Task to another.

He who has no Education, is like a Body without a Soul.

Never accuſe any one of Rebellion to the Prince, unleſs you are ſure the Prince will credit you, otherwiſe you will ruine your ſelf.

The Wiſe, tho' depriv'd of all Neceſſaries, are to be prefer'd to the Ignorant, who abound in all things.

The ſtupid or ignorant are full of themſelves.

Whoever ſpeaks too much is apt to Lye, or to ſay uſeleſs things.

Too

Too much Precipitation is attended with Repentance, and Patience with good Succeſs.

Thoſe are Rich who are ſatisfi'd with little.

Hearken to learn, and keep Silence for thy own preſervation.

Men are divided into two Claſſis: The one find what they ſeek for, and yet are not contented; the others ſeek and do not find.

Whoever adviſes a conceited Man, wants Counſel himſelf.

Every Man thinks he has more Wit than his Neighbour, and every Father fanſies his Son ſurpaſſes all others in Comelineſs.

Well govern'd Subjects are better than great Armies.

He declares himſelf guilty who juſtifies himſelf before he is accus'd.

Kings will admit no equals; the Envious have no reſt; and Lyars act without any conſideration.

Beware of great Men whom you have laugh'd at, of a Fool when you have ralli'd him, of a wiſe Man when you have offended him, and of an ill Man when you have contracted a Friendſhip with him.

All the World cannot ſatisfie a covetous Man; but, a ſober Man only deſires Bread to ſatisfie Nature.

The Devil has no Power over the Good, nor the Prince over the Mind of the Poor.

Three ſorts of Men can get nothing that's good from three others: The Nobles from the Yeomen, the Good from the Bad, nor the Wiſe from the Ignorant.

The Affairs that are done by degrees, are ſoon ended.

A Man is known by his Tongue, as an ill Nut is known by its lightneſs.

Whoever diſputes with a wiſer Man than himſelf to be thought Learned, ſhows himſelf an Aſs at laſt.

A Man ought to poſſeſs Science to that degree as to be able to ſhow it at pleaſure.

Prudence obliges to conſider the end of all things.

The Service of Kings has a double Proſpect, the hope of making ones Fortune, and the fear of loſing ones Life: but it does not conſiſt with the Prudence of a wiſe Man to expoſe himſelf to ſuch a fear, for ſuch a hope.

There are three things which are only known on three occaſions: Valour in War, a wiſe Man in his Paſſion, and a Friend in Adverſity.

If any one begins to ſpeak before you, do not interrupt him, tho' you know the thing better than he.

Do not publiſh the Vices of your Neighbour, becauſe you defame him, and leſſen your own Reputation.

He who cannot diſtinguiſh Good from Evil, muſt be rank'd among Beaſts.

He who teaches Science, and does not practiſe what he teaches, is like him who ploughs, and does not ſow.

It is poſſible to diſcover a Mans acquir'd Parts in one Day; but do not truſt him as to what relates to his Morals; becauſe the wickedneſs of his Soul is not to be diſcover'd in many Years.

A weakly Man who undertakes to fight with one who is ſtronger than himſelf, enables his Enemy to deſtroy him.

Who

Whoever does not hearken to good Advice, muſt expect to be reprehended.

Science is increas'd by Experience, and Lyes are augmented by believing them too eaſily.

The wiſe Man who holds his Tongue, ſays more than the Fool who ſpeaks.

Wiſdom only appears by the oppoſition of Folly and of Stupidity.

We are Slaves to a publiſh'd Secret; but, a Secret is our Slave as long as we conceal it.

Apply your ſelf to the ſearch of Science, from your Cradle to your Death.

The wiſe Man who happens to be among Fools, muſt expect no honour from them.

Nothing is more difficult than to know ones ſelf.

It is no wonder if the Ignorant ſometimes get the better of wiſe Men by their Prattle. Emrod wears out precious Stones.

The Underſtanding that is offuſcated by Luſt, may be compar'd to a Husband who is govern'd by his Wife.

The Wiſe muſt not eaſily excuſe the Levities of the common People; becauſe they prove ill for both. The Authority of the Wiſe is leſſen'd by it, and the common People are thereby confirm'd in their Diſorders.

Whoever praiſes ill Actions, is apt to commit them.

The love of the World and of Riches, is the ſource of all Evils.

Heaven has granted all Men wherewith to live; but, on condition that they ſhall work to get it.

Shame hinders us from obtaining what we deſire.

We forget the Name of him whoſe Bread we have not eaten while he was alive.

In an ill Year, we muſt never ask the Poor how it fares with them, unleſs we deſign to relieve them.

The beſt Conduct in great Aſſemblies is to ſay nothing againſt any ones Sentiments.

The Good are joyful in the midſt of their Poverty, and the Wicked are ſad in the midſt of their abundance.

A ſenſeleſs Man is known by ſix different Marks; Firſt, In being angry without a cauſe. Secondly, In ſaying things which ſignifie nothing. Thirdly, In truſting all ſorts of Men. Fourthly, In changing when he has no reaſon to change. Fifthly, In being troubled at what does not concern him. And Laſtly, In not being able to diſtinguiſh a Friend from an Enemy.

The School-Boy who learns againſt his will, is like a Lover who has no Money: The Traveller who wants good Senſe, like a Bird without Wings: A learned Man who does not practiſe what he knows, like a Tree without Fruit: And a Prieſt without Learning, like a Houſe without a Door.

It does not ſuit with good Senſe to take a doubtful Remedy; nor to travel without a Caravan in an unknown Country.

True Riches conſiſt in being contented with what one has; and the worſt part of Poverty, is not to bear it with Patience.

We vainly expect five things, from five different ſorts of Men: A Preſent from the Poor, Service from the Negligent, Succeſs from an Enemy, Advice from the Envious, and true Love from a Woman.

We

We ruine our ſelves two different ways; by exceſſive Wealth, and by a great itch of Talking.

Be not over preſſing to inform your ſelf of what you may know at ſome time or other of your ſelf; becauſe it prejudices the good Opinion Men have of you.

He is no Man who ſuffers himſelf to be govern'd by Anger.

Suit your Words to the Capacity of thoſe you ſpeak to.

Thoſe are Rich who are contented with what God allows them.

A little Beauty is preferrable to a great deal of Wealth.

Whoever frequents the Wicked, wrongs his Reputation, tho' he be not yet corrupted by their Company. It is with him as with one who frequents Taverns; no Body ſays that he prays there; but, that he drinks Wine.

Moderation muſt be conſider'd like a Tree; the Root of which is to be contented; and the Fruit, to be at reſt.

The Poor whoſe end is happy, is preferrable to a King whoſe end proves unfortunate.

A wiſe Man ought never to reprehend a Fault he is apt to commit himſelf.

Heaven gives Rain to Earth; but, in return, Earth only ſends up Duſt to Heaven: 'Tis becauſe a Veſſel can yield no more than it contains.

The Pleaſure of this World conſiſts in having Neceſſaries, and not Superfluities.

Thoſe who are too much delighted with the World fall into Evil.

Friendſhip increaſes in viſiting Friends; but, in viſiting them ſeldom.

None are fit to Counſel Kings, but ſuch as are not afraid of loſing their life, and who expect nothing from them.

He wrongs himſelf moſt who is ſubmiſſive to him who has no regard for him, and who maintains a Friendſhip which is of no uſe to him.

Do not ſuffer thoſe to paſs before you who do not know your Merit.

He who will not for a while patiently ſuffer the trouble of Learning, remains long in the obſcurity of Ignorance.

Man is the nobleſt of all Creatures, and the Dog the moſt deſpicable: Nevertheleſs it muſt be granted that a grateful Dog is more eſtimable than an ingrateful Man.

Noble Men who are eaſie of Acceſs derive a double advantage by it; the one, in that it ſets off their Nobility; and the other, in that they are the more reſpected for it.

He who obeys his Paſſions is capable of nothing, and for that reaſon he is not fit to Command.

Perfection conſiſts in three things: In being obſervant in the Religion we profeſs, in being patient under Afflictions, and in behaving our ſelves Prudently.

Since the World is but a Paſſage, it behoves us at leaſt to endeavour to leave a good Reputation behind us.

A Camel is ſo gentle, that a Child may lead him an hundred Miles by a Halter. Nevertheleſs, if the Child leads him through a dangerous way, he reſiſts and obeys no longer. This ſhows that we muſt reject Mildneſs when Severity is neceſſary.

A Prince without Juſtice, is like a River without Water.

As Meat is uſeleſs to a ſick Man; ſo all Advertiſements, all Counſels and Preachings are vain to him who is blinded with worldly Love.

Three ſorts of Perſons diſcover in three different occaſions what they are, and what they are capable of: Men of Courage, in Combats; honeſt Men, in returning what has been confided into their Hands; and Friends, in times of Adverſity and ill Fortune.

Falſhood is like a Wound which leaves a Scar. A Lyar is not credited, even when he ſpeaks Truth; as it happen'd to *Joſeph*'s Brothers.

A learned Man, who do's not practiſe what he knows, is like a Cloud which yields no Rain.

Tho' we have a thouſand Friends, we ſtill lack more; but one Enemy is too much.

Science removes Ignorance, but it does not correct ill Nature.

The more an Enemy appears ſubmiſſive, flattering and complaiſant, the more a good Politician ought to miſtruſt him.

'Tis dangerous to ſpeak, when we ſhould hold our Tongues; and to be ſilent, when we ought to ſpeak.

A Man may chance to kill a hundred other Men with his Sword; but, by his Prudence he may deſtroy a whole Army.

A rich Man without Liberality, is like a Tree without Fruit.

Provided you are not tired with ſeeking, you will find what you ſeek at laſt.

If you cannot keep your own Secret; what reaſon have you to complain that he to whom you have reveal'd it does publiſh it?

The Poor Man who has no Patience, is like a Lamp without Oil.

Tho' Patience is bitter, the Fruit of it is ſweet.

He who to ſhow his Eloquence and Wit, chances to ſay more than he is capable to do, ſoon repents his Imprudence.

The Adminiſtration of the Affairs of Kings, may be compar'd to Sea Voyages, in which ſome get, ſome loſe, ſome heap up Treaſures, and ſome loſe their Lives.

A Woman without Vertue, is like unſeaſon'd Meat.

He that is voluntarily Poor, poſſeſſes nothing, and nothing poſſeſſes him.

A Brother who promotes his own Intereſt to the prejudice of his Brother, is neither a Brother nor a Relation.

One Day of a learned Man, is more precious than the whole Life of an ignorant Perſon.

'Tis leſs grievous to die in Want, than to declare ones Poverty.

'Tis better to die honourably, than to live miſerably.

The Wicked ought to be reputed as dead even while they are living; but, the juſt Man lives even among the dead.

A cruel King muſt not expect to Reign long; a proud Man to be prais'd; an ill Man to have many Friends; a covetous Man to be thought honeſt and good natur'd; and a ſelf-intereſted Man to be reputed juſt and equitable.

You muſt never diſcover your Averſion to thoſe who envy you, nor to your Enemies.

The Friendſhip of great Men, hot Weather in Winter, the fair Words of Ladies, and the joy of Enemies, are four things we muſt never truſt to.

We muſt never undertake any thing, without having firſt examin'd it.

The Heart of a Perſon who has no dependence, ought to be the Grave of the Secret he is intruſted with.

You ought never to converſe nor keep company with Fools; becauſe they are aſham'd of nothing.

Whoever poſſeſſes an Art, may call himſelf a great Man.

Envy is as inſeparable from Envy, as Fire and Smoak are inſeparable from one another.

If a good Counſel does not ſucceed at one time, it will ſucceed at another.

The Country in which a Man has no Friends is an ill Country.

Envy is a Fire which kindles in an inſtant, and which equally burns both green and dry. It is a Torrent which ſweeps away Cottages and Palaces.

Great and ſmall are often baniſh'd from Home for one Fault committed by one only Man in a whole Nation.

Honours, Employments, and Dignities, do not reward us for the Trouble we are at to obtain them.

A Slave often deſerves more eſteem than a Gentleman.

At certain times a Book ſtands in ſtead of good Company.

A ſolitary life often proves the life of Men who neither can or will do any thing.

The Day we paſs without doing ſome good Action, muſt not be numbred among the Days of our Life, no more than the Day in which we learn nothing.

Mediocrity is the Rule of all Affairs, and of all Enterpriſes.

Without Complaiſance it is impoſſible to avoid Trouble, even among Friends and Relations.

A great Monarch's chief Object ought to be good Reputation; ſeeing that of all the Grandeurs and Hurry of the World, 'tis the only thing which remains after him.

Never put off what you are to do to Day till to Morrow.

The Mark of a great Soul, is to pity an Enemy in diſtreſs.

Liberality is ſo agreeable to God, that it diſarms his Wrath, and induces him to ſhew Mercy.

A ſmall Eſtate well manag'd laſts long; and great Treaſures are ſoon waſted when in laviſh Hands.

Never leave an old Friend for a new Acquaintance, or you will repent it.

Whoever does Good never loſes his Reward. A good Action is never loſt either before God or Man.

Thoſe who are in Health, have Bread, and a dwelling Place, ought never to put themſelves to Service, nor to Travel.

When you reſpect brave and valiant Men, they are wholly yours: But when you have the ſame regard for Cowards, they hate you, and become the more inſolent.

Gredineſs

Gredineſs leads to Infinity, the ſafeſt way is to fix our ſelves. Thoſe who do not fix themſelves are never rich.

A little Friendſhip well plac'd, is better than a great Friendſhip contracted without Conſideration.

There are but two ways to get out of great Troubles, conſtant Steadineſs, or Flight.

A Monarch who abandons himſelf wholly to Divertiſements, makes his Life the firſt Life in the World in relation to Pleaſures; but, in order to perform his Duty, he muſt be in his Kingdom, like the Roſe in the middle of a Garden where it lies on Thorns.

You muſt not deſpiſe Men becauſe they are creeping and ill-habited. The Bee is a diſagreeable Inſect to the ſight; nevertheleſs, its Hive produces abundance of Honey.

Great Honours exalt a Man who is well born; but, they lower an ignorant Man.

Subjects injoy Peace and Tranquility when they are govern'd by Princes who do not lay their Heads on the Pillow to take reſt. The Monarch who allows himſelf none, procureth it to others.

It is neceſſary to compare our Sentiments with the Sentiments of a Second, becauſe two Heads are better than one.

We ſhould not rejoyce at the Death of an Enemy. Our Life will not laſt Eternally.

We muſt act in order to avoid Lazineſs; we muſt alſo attribute to God whatever we acquire by Labour, otherwiſe we live in a continual and condemnable Idleneſs.

The Trips of the Tongue do more harm than a falſe Step. The Head pays the forfeit of

the Tongue, but we are not ſo apt to ſtumble in walking warily.

The beſt of Men is he who does good to Men.

'Tis very difficult to make him Learned who knows nothing; becauſe his Ignorance perſwades him, that he is wiſer than he who pretends to Teach him.

The major part of your Friends court you to ſhare your Fortune, but as ſoon as your Eſtate diminiſhes they forſake you.

One Suit of Cloaths, one Houſe, and Proviſion for one day is ſufficient. If we die at Noon, one half of the laſt is ſuperfluous.

The Miſer is an object of Malediction, as well in relation to the World, as in reſpect to Religion, and an Enemy to all the Poor.

You had better do Good and be railed at, than to be Wicked and be well ſpoken of.

Bear the attempts of thoſe who envy you with Patience; your moderation will drive them to deſpair, and you will ſee them all periſh in time.

Self-intereſted Friends are like the Dogs in publick Places, who love the Bones better than thoſe from whom they receive them.

When you are in Proſperity, take care to maintain your ſelf therein; for you may chance to deprive your ſelf of it by your own Folly.

Neither Birth nor Valour are required to obtain great Places, but Vivacity and force of Wit. Men of ſence may aſpire to any thing.

The advantage an honeſt Gentleman ought to aſpire to at Court is, if poſſible, to obtain a higher Dignity than that he is already poſſeſs'd of, to be able to ſerve his Friends, and to hinder his Enemies by his Authority from being able to hurt him.

In

In order to live well, we muſt die to the Affections of the Senſes, and of all things that have a dependance on them.

A Thouſand Years of delight do not deſerve the venturing of one moment of our Life to enjoy them.

The violent deſire of living plentifully and without venturing any thing, is the forerunner of a deſpicable and ignominious Life.

We propoſe to behave our ſelves well when we are Ill; and we are no ſooner in Health again, but we relapſe into new Debauches. We place our hopes in God in our fears, and we offend him as ſoon as we are well again. That ſhews that there are no pure and ſincere Actions.

In all Enterpriſes we muſt conſider the end as well as the beginning.

You only receive proportionably as you give.

He who would advance himſelf at Court, muſt obſerve five things. The firſt is to correct the tendency he may have to Paſſion, by mildneſs and complaiſance: The ſecond, not to ſuffer himſelf to be ſeduced by the Devil of Pride: The third, to avoid being Vanquiſh'd by Intereſt: The fourth, to be ſincere and upright in the Adminiſtration of the Affairs that are committed to his Care: And the fifth, not to be ſhaken by any Caſualties whatever.

The Service of Kings is a vaſt Sea in which Merchants Sail; ſome are ruin'd by it, and others get great Eſtates.

Avoid him who does not know what he is capable of, who is obſtinate in Enterpriſes that are above his reach, and who ſuffers himſelf to be guided by his Paſſions. He will have one days Satisfaction, and many years Repentance.

Affairs

Affairs are govern'd by the Wiſe while they go well; but the Wicked take the management of them as ſoon as they abandon them.

Fear him who fears you.

You muſt do nothing without deſign.

Prudence is one half of our Life.

Men muſt be ſubmiſſive in asking, in order to be rais'd in obtaining their deſire.

The Familiarity of great Men is dangerous, 'tis a Fire which often ſcorches.

Avoid the Familiarity of Kings, with as much care as you would keep dry Wood from Fire.

A wicked Woman in an honeſt Man's Houſe is a Hell for him in this World.

The beginning of Joy is the immediate conſequence of Patience.

Thoſe who do not combat, fear danger, and never reach Glory.

We acquire Riches with Patience, and we are ſecur'd from dangers by ſilence.

It is the intereſt of Kings to court and to favour Men of Merit, becauſe they receive Services from them proportionable to the favours they beſtow upon them to that end.

We cannot ſay that the Miſer poſſeſſes his Wealth, tho' he places his felicity in it.

The thoughts of Evil proceed from Idleneſs.

Value your ſelf upon your Vertue, and not upon the Antiquity of your Family. Do not produce a living Creature by a dead one; and do not give a dead Creature for a living one.

Never ſpeak ill of the Dead, to the end that the good you do may live in the memory of good Men.

To imploy your Wealth well, is better than to encreaſe it.

Kings

Kings and Subjects are equally unhappy, where Men of Merit are deſpis'd, and where ignorant Perſons enjoy the beſt Places.

The beſt way not to be abus'd by the Wicked, is to be complaiſant towards them.

That Wealth which is not imploy'd towards the ſuſtenance of Life, is uſeleſs.

'Tis worſe to return Evil for Evil, than to be the Aggreſſor.

Men do not obtain whatever they deſire

Anſwer thoſe who queſtion you, in ſuch a manner that they may have no reaſon to take Offence.

The only way to puniſh the Envious, is to load them with Favours.

Thoſe who aſſiſt you in neceſſity are your Brothers and your Friends.

Prudence ſuffers between Impoſſibility and Irreſolution.

We beſt expreſs our gratitude towards God for the Wealth he beſtows on us, in diſpoſing of it generouſly.

Contract no Friendſhip with any unleſs they are free from Paſſion.

When you ſpeak, expreſs your ſelf ſo that your words may not want an Explanation.

The moſt precious Acquiſition is that of a faithful Friend.

Never truſt appearances, whatever noiſe a Drum makes 'tis only fill'd with Air.

Have a good Conſcience; but be diffident, leſt you be ſurpris'd or deceiv'd.

Whether you do Good or Evil, nothing remains unpuniſh'd or unrewarded.

Good ſucceſs in Affairs, even in the moſt dangerous occaſions, depends neither on Force, nor on

on the aſſiſtance we receive from abroad, but on Prudence and good Conduct.

Wiſdom is preferrable to Force, becauſe it executes things which Force cannot perform.

A Wiſe Man, by his words, does things which an hundred Armies joyn'd together could never execute.

Happy is he who corrects his faults by the faults of others.

Favours are not a ſufficient reward for the low things a Man muſt do to obtain them.

Men ſhould never ſpeak before they have conſidered what they are to ſay, nor do any thing without Reaſon.

Thoſe who expect to meet advantages in Troubles and Seditions, never fail to promote them.

The beſt Friends of this Age are thoſe who mind our Faults.

We ſhall never have Friends, if we expect to have them without faults.

When a Miniſter who is Inveſted with an abſolute Power, is equally an Arbitrator of ſecret Affairs, and of the general affairs of the State, 'tis a Miracle if he does not aſpire to Sovereign Power, and if he does not deſtroy him who ſtands in his way.

The repoſe of the Soul conſiſts in not hoping for any thing.

Men need not fear on that ſide which they are diffident of; but on that ſide on which they think themſelves ſecure.

A Learned Imprudent Man is a burthen to every body.

An ill conſtitution can never be turn'd into perfect Health; neither can corrupted Manners be

be turn'd into ſuch as are laudable and irreproachable.

Thoſe who are virtuous are eſteem'd and reſpected in all Places, the Ignorant are ſtrangers in their own Country.

Whoever applies himſelf wholly to learn Sciences, puts himſelf in a way to poſſeſs all ſorts of Goods.

Give your Children a good Education, 'tis the beſt thing you can do for them.

He who does not ſucceed in the Execution of the Orders which have been given him, becauſe he was ſuppoſed capable to perform them, ought to be excus'd; for it is very likely that he has omitted no cares in order thereunto.

Thoſe who regard and reſpect the Wicked, cultivate a Thorn and breed a Serpent in their Boſom.

Be kind to the Wicked and you will make them grow honeſt.

True Wealth conſiſts in Virtue, and not in the Poſſeſſion of a great Eſtate, and Wiſdom is found in the Underſtanding, and not in Years.

A Servant who is inclin'd to Evil, never leaves the World without paying his Maſter with Ingratitude.

Kings are only Kings becauſe they have Men, and Men cannot live happy without a King.

Why do you who have great Imployments and Dignities, rely upon others for what you ought to do your ſelf? Why do you lay the blame of the faults you commit, upon others?

Every Action requires a particular Genius.

Riches increaſe according as they are diſtributed to the Poor.

Too much Reputation is often prejudicial.

Men

on the aſſiſtance we receive from abroad, but on Prudence and good Conduct.

Wiſdom is preferrable to Force, becauſe it executes things which Force cannot perform.

A Wiſe Man, by his words, does things which an hundred Armies joyn'd together could never execute.

Happy is he who corrects his faults by the faults of others.

Favours are not a ſufficient reward for the low things a Man muſt do to obtain them.

Men ſhould never ſpeak before they have conſidered what they are to ſay, nor do any thing without Reaſon.

Thoſe who expect to meet advantages in Troubles and Seditions, never fail to promote them.

The beſt Friends of this Age are thoſe who mind our Faults.

We ſhall never have Friends, if we expect to have them without faults.

When a Miniſter who is Inveſted with an abſolute Power, is equally an Arbitrator of ſecret Affairs, and of the general affairs of the State, 'tis a Miracle if he does not aſpire to Sovereign Power, and if he does not deſtroy him who ſtands in his way.

The repoſe of the Soul conſiſts in not hoping for any thing.

Men need not fear on that ſide which they are diffident of; but on that ſide on which they think themſelves ſecure.

A Learned Imprudent Man is a burthen to every body.

An ill conſtitution can never be turn'd into perfect Health; neither can corrupted Manners be

be turn'd into ſuch as are laudable and irreproachable.

Thoſe who are virtuous are eſteem'd and reſpected in all Places, the Ignorant are ſtrangers in their own Country.

Whoever applies himſelf wholly to learn Sciences, puts himſelf in a way to poſſeſs all ſorts of Goods.

Give your Children a good Education, 'tis the beſt thing you can do for them.

He who does not ſucceed in the Execution of the Orders which have been given him, becauſe he was ſuppoſed capable to perform them, ought to be excus'd; for it is very likely that he has omitted no cares in order thereunto.

Thoſe who regard and reſpect the Wicked, cultivate a Thorn and breed a Serpent in their Boſom.

Be kind to the Wicked and you will make them grow honeſt.

True Wealth conſiſts in Virtue, and not in the Poſſeſſion of a great Eſtate, and Wiſdom is found in the Underſtanding, and not in Years.

A Servant who is inclin'd to Evil, never leaves the World without paying his Maſter with Ingratitude.

Kings are only Kings becauſe they have Men, and Men cannot live happy without a King.

Why do you who have great Imployments and Dignities, rely upon others for what you ought to do your ſelf? Why do you lay the blame of the faults you commit, upon others?

Every Action requires a particular Genius.

Riches increaſe according as they are diſtributed to the Poor.

Too much Reputation is often prejudicial.

Men

Men are not deſpicable for being poor. A Lyon in Chains is never the leſs Valiant for it.

A ſingle Man cannot reſiſt many. A Fly overthrows an Elephant, notwithſtanding his monſtrous bulk, and all his ſtrength; and many Ants together put a Lyon to a ſtrange loſs, when they aſſault him.

Good Actions make Life happy.

Whoever gives Council, does all he has to do; let him who receives it, take care to put it in execution.

Riches and Children occaſion nothing but Misfortunes.

A Sovereign muſt be reduc'd to great ſtreights before he deſtroys the Work of his own hands, in putting a Miniſter out of favour.

A young Man who has the Wiſdom of an old Man, is look'd upon as an old Man among the Wiſe.

A Juſt Prince is the Image and Shadow of God on Earth.

The Service of great Men is like the Sea, the more Men are engag'd in it, the more riſque they run.

Truth is bitter and hard to be underſtood.

We can never obtain the Poſſeſſion of all, but by an abſolute renunciation of all things.

Virtue appears no ſooner, but Vice inſults over it with Inſolence.

Man has no greater Enemy than his Belly.

The Life of this World is Childrens Play.

We cannot ſay that we have maturely conſider'd what we do, when the end does not anſwer our expectation.

That Friend we have leaſt reaſon to value, is he we muſt expreſs moſt regard for.

To

To the end that what you wiſh for may prove advantageous to you, never wiſh any thing but what is proper for you.

Raillery is look'd upon as an accompliſhment among Debauchees; but that Liberty is unſeemly among thoſe who profeſs Wiſdom.

Covetouſneſs is a very dangerous Diſtemper, it attacks the Soul and Heart; and it is ſo pernicious, that all Men avoid thoſe who are tainted with it.

The worſt of Men are thoſe who will not forgive.

Some pretend that it is impoſſible to avoid our Fate; but it is good to do nothing without precaution.

You make a double Preſent, when you do it with a chearful Countenance.

Nobility is not perfect unleſs it be attended with good Actions.

Detraction and Calumny never quit their hold, until they have annihilated the Innocent they have once attack'd.

Mind thoſe things at the latter end of your Life, which you have neglected at the beginning.

It is ſafer to rely on the Promiſes of honeſt Men, than on the Debts of bad Pay-Maſters.

That Miniſter is guilty of a Crime, and of Rebellion, who perſwades a King to break his Word.

Juſtice does more good than great Armies, and defends more ſecurely than the beſt fortify'd Citadels.

Self-intereſted Friends are like Curs, who are good for nothing but to be about a Table.

Never frequent thoſe who do not know your Worth.

Reſpect

Reſpect is the Tye of Friendſhip.

Conſider your Condition, and leave Playing and Jeſting to young People.

Anger is ſooner appeas'd by Mildneſs than by Roughneſs. Fire is ſooner quench'd by Water than by Fire. Fire would only ſerve to increaſe it.

Theſe five things are the moſt uſeleſs things in the World: A Flambeau at Noon-day; a beautiful Face before a blind Man; abundance of Rain in a Deſart, and in a barren Heath; a great Feaſt to Men who have no Stomach; and Truth with Science propos'd to an ignorant Perſon.

The Wiſe are only to give their Advice: They are not to anſwer for the execution; it is the part of thoſe who conſult them, if they have good Senſe.

Men become Venerable, and challenge Reſpect in abſtaining from Wiles and Tricks.

Four things rejoyce the Sight particularly: A Meadow enamell'd with Flowers, a purling Stream, pure Wine, and the preſence of Friends.

Science and Learning without Practice, is like Wax without Honey, like Words without Deeds, and like a Tree without Branches, which is only fit to be thrown into the Fire.

Do not frequent the Fool who thinks himſelf Learned.

Whoever is in Favour with the Prince, does all the Miſchief he pleaſes, and yet is applauded.

Speak Truth, tho' you know 'tis odious.

The Number of Gueſts at Table, is the Bleſſing of the Houſe.

Five things are uſeleſs unleſs they are attended each with another: Words without Deeds, Wealth without Oeconomy, Science without good Manners, Alms without Intention and out of Seaſon, and Life without Health.

If you would keep your Secret from your Enemy, do not reveal it to your Friend.

Avarice, Luſt, and Self-Love, are three things which ſhorten Life.

The Noble-Man who lives without Honour, muſt not be deem'd among the Living.

If you deſign to live without diſquiet in great Places, do Actions worthy of your Character.

When Subjects are abus'd by Inferiour Officers, and cannot make Remonſtrances to the Prince, becauſe the over-great Authority of the Miniſter awes them; their Fate is like that of a Man, who being preſs'd by drought, goes down to the *Nile* to drink, and there perceives a Crocodile, the ſight of which will not permit him to take Water.

The Grave alone can extinguiſh Luſt.

It is better to ſtarve, than to wrong the Poor.

Meat is the Nutriment of the Body, but Converſation is the Food of the Soul.

Thoſe who are guilty of the moſt enormous Crimes, are in ſome meaſure more tolerable than a proud Beggar.

Lyes laſt but a moment; but Truth will endure for ever.

Princes are like Beauties; the more Lovers a beautiful Lady has, the greater is her Glory. So the more numerous a Prince's Court is, the more the Prince is eſteem'd and reſpected.

Nothing can reflect more on any Man, than to affirm a thing which is publickly known to be falſe.

The

The baſeſt thing in Nature, is to have the Power to do good, and not to do it.

Good Manners ought to be the Ornament of Men, and Gold the Ornament of Women.

If any Man reprehends you for your Faults, be not angry at him, but act the things he tells you.

Science is prejudicial to him who poſſeſſes it, when it is not accompany'd with Wiſdom and good Conduct.

Poiſon'd Victuals are preferrable to dangerous Diſcourſes.

If you deſign not to be an ill Friend, be not of a revengeful Temper.

There are ſix things on which we ought never to ground our Hopes: The Shadow of a bare Cloud, becauſe it only paſſes: The Friendſhip of diſaffected Perſons, becauſe it paſſes like Lightning: The Love of Women, becauſe the leaſt trifle extinguiſhes it: Beauty, becauſe it tarniſhes at laſt, tho' never ſo accompliſh'd: Falſe Praiſes, becauſe they ſignifie nothing: And finally, the Riches and Goods of this World, becauſe they waſte and conſume.

If you are deſirous to live without Croſſes, do not fix your Affections on the World.

In order not to receive an Affront, do not remove that which you have not plac'd.

A wicked Man who is happy, is unworthy of his happineſs.

If you would not have Men to diſcover your Faults, never diſcover the Faults of others.

Combat againſt your ſelf, you will acquire the Tranquility of the Soul.

Do nothing out of Paſſion, you will free your ſelf from a long Repentance.

If

If you would be eſteem'd by others, eſteem them.

In order to pleaſe every Body, ſuit your Diſcourſe according to every ones Inclination.

Never laugh without Cauſe, for ſo to do is a double Folly.

Fine Raillery gives a reliſh to Converſation, as Salt does to Meat.

Jeſt with your Equals, leſt you grow angry when they return you Jeſt for Jeſt.

Men take after thoſe they frequent.

Never quarrel with any one: Quarrels are below a Man of Honour. None but Women and Children are allow'd to quarrel.

The Money which is beſt employ'd, is that which is laid out for God's ſake.

The Remedy of an afflicted Heart is to ſubmit to the Will of God.

If occaſion obliges you to quarrel, do not ſay all the Evil you know of him you are fallen out with; do it in ſuch a manner as to leave room for an Accommodation.

Luſt is the diſtemper of the Soul.

Words ſhow the Wit of Man, and his Actions ſhow the bottom of his Heart.

It is harder to manage a good Eſtate well, than to acquire it.

The preſence of Friends, cauſes a real and a laſting Joy.

A ſmall Eſtate manag'd with Prudence, is better than great Treaſures ill employ'd.

The Elevation of Men without Merit, is a vexation to honeſt Men.

Great Expences, bring in Poverty.

The greatneſs of Kings, appears in the Adminiſtration of Juſtice.

Tran-

Tranquility and Health are acquir'd by Labour.

Lend your Friend Money as ſeldom as you can, to avoid the Vexation of asking for it again. When you are oblig'd to lend him any, ſuppoſe you give it him, and never ask for it again; but, tarry till he gives it you.

Be moderate towards him who does you harm, you will confound him.

The Conſolation of thoſe that are in Affliction, is to ſee their Friends.

A Friend eaſily becomes an Enemy; and when once he is an Enemy, he can hardly become a Friend again.

We commonly prejudice Enterpriſes by applying our ſelves too earneſtly and too eagerly to them.

The Pleaſures we enjoy near Princes commonly ſcorch our Lips.

Eloquence is the ſource of Riches.

Impart what you have to thoſe who deſerve it; but never covet what others injoy, if you would be thought a very honeſt Man.

If you deſire your Wife ſhould be honeſt, do not take her above your Condition.

A Father muſt be grave and ſerious with his Children, that they may always fear him, and never deſpiſe him.

Honour your Father, your Son will honour you.

Beware of a Friend who loves your Enemy.

The Degree of Science is the higheſt of all the Degrees of Elevation.

You muſt break abſolutely with Friends who break with you.

No Man is without Faults; but yet endeavour to have none.

We muſt keep a fair Correſpondence with the Wicked as well as with the Good; becauſe we ſometimes ſtand in need of the aſſiſtance of the firſt as well as of the laſt.

The Joy of Life proceeds from a pure and clear Conſcience.

A Drachma of Gold given to a poor Relation, is more than a hundred Drachma's given to another who is not related to thee.

Meaſure every one according to his Meaſure.

You muſt be faithful and ſincere in Friendſhip, and live with your Friends as if you were to fall out with them at ſome time or other. For ought you know they may turn Enemies at laſt.

'Tis eaſier for Science or Learning to periſh, than 'tis eaſie for learn'd Men to die.

Frequent the World, every one in proportion to his Merit.

The Peoples Devotion is Superſtition.

The Poor ought never to contract a Friendſhip with thoſe that are more powerful than themſelves; becauſe thoſe that are above us, never love us Cordially.

Conſidering the Off-ſpring of Man, 'tis ſtrange he ſhould magnifie himſelf.

Every Man is ſenſible of the Good or Ill he does.

Never contract a Friendſhip with Self-intereſted Friends; becauſe they only aim at their own Intereſt, and have no real Kindneſs.

Be ever diffident of two ſorts of Men; of a Potent Enemy, and of a Diſſembling Friend.

What-

Whatever part of the World we are in, we muſt always ſuffer.

Avoid making an Enemy who is greater than your ſelf.

Never Railly thoſe who are of an uneven Temper or giddy headed.

'Tis better to adorn the inſide than the outſide.

Whoever has no Friend, is a ſtranger whereever he goes.

Diffidence is a ſign of Wiſdom and of Prudence.

The Pleaſures of this World are nothing but deceit.

If any ill Action be imputed to you, take great care to clear your ſelf of it.

If you have any order to execute, do it alone and without a Companion, to the end you may not fail in the execution, and that you may have the approbation of him who has employ'd you.

If any one begs your Pardon for any Injury he has done you, grant it ſtreight, and perſwade your ſelf that he has only offended you to make tryal of your Clemency.

The Learned are the true Nobles, and the true Lords in every Nation.

Never offend any one, to avoid being oblig'd to beg pardon.

Irregular Manners are the Drunkenneſs of Mortals.

If you ſhould have the misfortune to be oblig'd to beg Pardon, do it quickly, to avoid the blame of Obſtinacy.

The elevation of Man conſiſts in Humility.

Court no Dignities, unleſs you deſerve them.

The greateſt Offence may be Pardon'd.

The

The Ignominy of Learning, is to have a very ſmall ſtock of it.

Covetouſneſs is the Puniſhment of the Rich.

A little diſcernment in our Actions is better than a multitude of Actions done without choice or conſideration.

Gray Hairs are the Harbingers of Death.

One of the Laws of Friendſhip is never to be Importunate.

Whoever is in the Service of Princes, and of great ones, muſt obſerve five things to avoid giving his Enemies any advantages over him. He muſt never be ſurpriz'd in a Lie by his Maſter; he muſt never ſpeak ill of any body before him; he muſt never diſpute any thing with him; he muſt never do any thing contrary to his Orders; and finally, he muſt never reveal the Secret he has confided to him.

We loſe the Credit Wealth gives us, proportionably as it waſtes.

Honeſty conſiſts chiefly in three things; to perform what we are oblig'd to do, never to do any thing againſt Truth, and to moderate our ſelves in our Actions.

Patience overcomes all things.

He is more than a Tyrant over himſelf, who humbles himſelf before thoſe who do not matter it, and follows thoſe from whom he can expect nothing.

Thoſe who are Envious have no longer any regard to Religion, nor to the Laws of Equity and Juſtice.

Travel forms the Mind, and moreover we thereby learn Virtue; 'tis alſo the way to acquire Wealth.

We have an Inclination to become Enemies, when we refuſe to hearken to the Council of a Friend.

Men betray Folly on five different occaſions; when they build their happineſs upon the Misfortunes of others; when they attempt to gain the love of Ladies by rigour, and by giving them rather marks of Hatred than of Love; when they deſign to become Learned amid'ſt Repoſe and Pleaſures; when they ſeek Friends without making Advances; and when being Friends they refuſe to do any thing to aſſiſt their Friends in time of need.

Men maintain themſelves, and get out of Troubles by Sincerity.

Silence is a Veil under which Ignorance conceals it ſelf.

The moſt ſenſible Injuries are thoſe we receive from a Friend.

Whoever ſpends beyond his Revenue falls into Poverty at laſt.

Order and equality are laudable in all things; but particularly in Domeſtick Affairs.

The hands of the Poor are always empty, and therefore they never obtain what they deſire.

Whoever has a narrow Soul is worſe than he who is cloſe fiſted.

We ever ſucceed better in that which belongs to our Profeſſion than in any other thing.

The cleareſt Waters can never waſh a Black-a-Moor white; neither is it poſſible to alter the Nature of the Wicked.

Whenever you are admitted to a Great Man, let your Compliment be ſhort, ſpeak little, and retire ſoon.

The World is too narrow for two Fools who quarrel together.

We may deceive the Creature, but we can never deceive the Creator.

Three sorts of Persons incline to Rebellion. The Subject who does not pay the Prince what he owes him. The Patient who conceals his Distemper from his Physician; and he who does not discover his Poverty to his Friends.

Fathers, your Children and your Wealth occasion your ruine.

Whoever is not open-handed is always close-hearted.

He who has no Friends should retire in a Desart, rather than live among Men.

All those who seem to be Friends are not really so; and we are often deceived when we think we have met with a true one.

He who will not allow himself some Patience in the acquisition of Sciences, is like to sigh long under the Clouds of Ignorance.

Do not frequent the Wicked, because you will be esteem'd Criminal in frequenting them, tho' you are Innocent.

Borrow nothing of your Friend, if you desire to preserve his Friendship.

Happy is he who enjoys his Health.

Wisdom is a Folly among Fools, as Folly is Folly among the Wise.

The less we suffer, the longer we live.

Frequent the World, solitude is a kind of Madness.

The more we are fill'd with hopes, the more we suffer.

Men may be considered as divided into four Classis: The first want all things in this World,

and have all things in abundance in the next: The ſecond have whatever this World affords, and have nothing in the next: The third, want for nothing and are happy in this World, and in the next: And the fourth, have nothing in this World nor in the next.

Avoid Law-Suits. They are like a Fire, which Men have much ado to extinguiſh, when once it is kindled.

Tyranny overthrows the Tyrant in a ſhort time.

The Tyrannical Government of Kings is more tolerable than Popular Government.

The Grandees court thoſe who are greater than themſelves.

Good Reputation is the moſt deſirable thing in the World.

If you do good, you will receive good for good; if you do evil, you will receive a greater evil.

The Paſſion of Riches is yet more violent than drought.

We are Slaves to Preſents when we receive them.

The more pains we take in an Enterpriſe, the ſooner we ſucceed in it.

Great Souls perform their Promiſes, and excuſe thoſe who do not perform theirs.

Every Man does his own buſineſs beſt.

A Man of Letters values one Line of the Compoſitions of a Learned Man more than a Treaſure.

Silence is Wiſdom it ſelf, but few keep it.

Live contented, you will live like a King.

Whoever is free, and will live free and contented muſt obſerve two things; the one not to

Marry,

Marry, tho' the Emperor of *Greece* ſhould offer him his Daughter; and the other not to contract Debts, tho' Men ſhould give him Credit to the day of Judgment.

Never reſpect a Man without Vertue, tho' he were the greateſt and moſt powerful Man on Earth.

Nothing vexes more than to have been kind to an ungrateful Perſon.

All things are difficult before they are eaſie.

Never trouble your ſelf about the Goods of this World; when to morrow comes it will bring its Proviſion along with it.

A ſudden Death is the Puniſhment of a Tyrant.

He who deſigns to deceive others, is commonly deceiv'd himſelf.

The more a Man is advanc'd in the Service and Favour of Princes, the greater the danger is to which he is expos'd.

Our Love to the World is the origin of all Vice.

The Company of thoſe we have an averſion for, is worſe than Death.

Truth is ſo eſſential to Man, that it is far better for him not to ſpeak, than to ſay any thing contrary to it.

'Tis a ſign of an ill Cauſe when we rail at our Adverſary.

The Tongue of the Wiſe Man is behind his Heart, and the Heart of the Fool behind his Tongue.

Diligence is only good in eaſie Affairs

The Reputation a Man acquires by Vertue is preferrable to the greatneſs of Birth.

True Prudence conſiſts in ſeeing the conſequence of a thing before we engage in it.

Whatever we undertake out of Ignorance never ſucceeds well.

When ill Men ſpeak to the diſadvantage of an honeſt Man, it is a teſtimony of his Virtue.

'Tis better to dye with Honour, than to live with Infamy.

The leſs Money one has, the leſs Credit one has in the World.

The Wiſe Man who is truly Wiſe does not value Riches.

Every Heart has its peculiar Care.

Do not grieve at your being depriv'd of the Goods of this World, they are nothing. The ſame reaſon forbids your being Proud at the Poſſeſſion of them.

He who denies his having receiv'd a favour, deſtroys the Merit of receiving it.

An honeſt Man never dies, but we may reckon him dead who is not ſo.

Whoever does not Combat never obtains the Victory.

Perſevere in your Enterpriſe, you will overcome the difficulties of it.

Thoſe live with Pleaſure who have Friends; but Life is full of diſquiets when we have Enemies.

Good Actions rebound on thoſe who do them; but the Evil which the Wicked commit is againſt themſelves.

Old Men want no greater Diſtemper than their Old Age.

The unhappineſs of the Wicked, is that the remembrance of their Wickedneſſes is never loſt, tho' they amend their Lives.

We muſt ſuit our Diſcourſe to the Capacity of thoſe we ſpeak to.

Old

Old Age is no part of Life.

Science does a Monarch no harm.

The enmity of the Envious only is Irreconcileable.

Great Profits may accrue by Sea Voyages; but to avoid the danger, the ſafeſt way is not to Imbark, and to remain a Shore.

He who ſpeaks chearfully, ſhews that he ſpeaks Truth.

Riches ought to ſerve for the eaſe of Life; but we muſt not employ our Life to hoard them.

Nothing is leſs excuſable, than to beſtow favours where they are not neceſſary.

It behoves us more to fly from our ſelves, than to fly before a Lyon.

We cannot lay any great ſtreſs on the Friendſhip of Courtiers, becauſe they change upon the leaſt occaſion.

He that hath no Virtue, is not Rich.

Some Men ſeek after their own Riches in the ſame manner as they ſeek after thoſe of other People.

Carry your ſelf between two Enemies ſo as they may have no cauſe to complain of you, if ever they ſhould happen to become Friends.

When any buſineſs does not ſucceed one way, try another that may be more advantagious to you.

We gain Authority over a Nation by Generouſneſs and Liberality.

We ought not to put our Lives into danger for any thing that may be accommodated by Money.

A Man becomes happy by the Friendſhip of a happy Friend.

Don't be afraid, ſo long as your Enemies keep divided; but withdraw from them as ſoon as ever you find they cabal and unite together.

He that adviſes only with himſelf ſtands in need of another Counſellor.

Men gain an Eſteem in the World proportionably to the good Qualities, Accompliſhments, and Learning they are indued with.

Do not truſt to the Careſſes of your Enemies, neither be you puſt up with the Compliments that Flatterers give you: For the one lays Snares to catch you, and the other longs to get your Eſtate.

Thoſe who Talk, and never ſay any thing that is good, ought to be told that they do not ſpeak well.

Do not commend your ſelf either in your Diſcourſes or your Thoughts; nor likewiſe do you applaud the Diſcourſe of an Ignorant Perſon.

Impatience under Affliction is the very heighth of Affliction.

He who does no good in Proſperity, ſuffers more when he is under Diſgrace.

The Misfortune of him who treats all the World ill, is not to be able to find a Friend when he himſelf is in Miſery.

Health and Debauchery by no means agree together.

That which we gain with eaſe, ſeldom continues long with us.

Silence is the beſt qualification in an Ignorant Man, and it is not to be Ignorant, in ſome meaſure, to have it.

When any one tells a Story better than you can, never interrupt him, tho' you believe you know it never ſo well.

Is not Fortune favourable to you? ne'r be troubled at it, but learn to comply with her Humours and Caprices.

Never

Never publiſh the Miſcarriages of your Friend, for you will bring a contempt upon your ſelf by blaming of him.

It is not at all ſurpriſing for a Learned Man to hold his Peace when he is in the Company of Officers; the noiſe of Drums ſtifles the harmony of the Lute.

It is not ſafe to put ones Confidence in a Perſon of a fickle Humour.

We ought not to be aſhamed to inſtruct our ſelves in what we do not underſtand.

'Tis no Calamity to want Treaſures heap'd up. There is ſtill the Treaſure of Poverty to be choſen, of being contented with what one enjoys. He who hath given the former to the Kings and Princes of the Earth, hath given the bleſſing of the latter to the Poor.

Of all Maladies, Ignorance is the moſt dangerous. There is not any Remedy can cure her, no Light that can diſperſe her Darkneſs, nor any *Comforting Property* that is able to recover her from her Errors.

It is very ſevere for a Man to be under Command, that has already commanded others; and to be expoſed to ill uſage after he has been bred up with all the ſoftneſs and indulgence imaginable.

A thouſand Crimes in a common Fellow ſhall hardly be taken notice of; but if a Prince chance to make one falſe ſtep in Government, he is oftimes proſecuted from one Country to another.

For a Man to excuſe himſelf more than once, will put him in mind that he has done amiſs before.

Do not uſe your Servants ill when there is no occaſion for't, for you did not create them. Lay

aſide your peeviſh humour towards them, and remember they have a greater Maſter than your ſelf.

It is undecent to reprehend any one publickly.

A good Mediator is as wings to an humble Petitioner.

Kings are to maintain the Laws, and to cauſe them to be obſerved, and Laws well obſerved highly advance the Honour of Kings.

The Largeſſes of one that is Ignorant, are like fine and beautiful Flowers ſet on a Dunghil.

Diſcouragement is a great deal more afflictive than Patience.

There are no Kings without Subjects; but if Subjects be not Rich, Kings ought to account themſelves very poor and inconſiderable.

He of whom any thing is asked is free, until he has made a Promiſe.

The reaſon why we like our own Country better than any other is, becauſe we think our ſelves more ſafe there, than any where elſe.

The moſt dangerous Enemy is he that conceals his Deſigns.

He that asks and obtains that which is not ſuitable to his Requeſt, can derive no benefit from it.

He that hearkens to Detraction, is himſelf of the number of Detractors.

It is the loweſt of all baſeneſs to be hankering after other Peoples Eſtates.

Prudence in Hero's ought to go before Valour.

Treaties, Contracts, and Promiſes are of no further avail than the ſincerity of Mens Intentions to keep and obſerve them.

Unruly

Unruly deſires never attain to what they aſpire at.

We know Men of Courage upon dangerous occaſions; a Man of Conſcience and Integrity, upon our deſiring him to return the Pledge we committed to his charge; and Friends in Neceſſity.

A Slave to his Paſſions deſerves more to be deſpiſed than a Slave that is bought with our Money.

The envious is always enraged againſt him that hath not offended him.

Be always Humble in whatſoever ſtation you ſhall find your ſelf.

We oft-times buſie our ſelves about that which is prejudicial to us.

In what Houſe ſoever you come, be ſure be Maſter of your Eyes and your Tongue.

Before you ſpeak, think on what is poſſible to be objected againſt you.

We are free without Hope, and Hope is a ſlave.

We ought to be very moderate upon two occaſions, in our Eating and in our Speaking.

A Friend, whoſe Friendſhip is intereſſed, is like to a Hunter that flings down Corn for his own private Intereſt, and not to feed Birds with.

Do not procure to others what you believe will be of no advantage to your ſelf. Neither Communicate your Secrets to Women nor young Perſons.

Miſerable and Curſed are thoſe whoſe thoughts are wholly taken up in heaping Riches together; for they dye at laſt, and then they leave them with regret.

Do

Do not you take upon you to teach what you have not learn'd your ſelf.

Hold no long Diſcourſes with Perſons above you.

He that is not helped by his Inferiors, is vanquiſh'd by thoſe above him.

Death is the Poor's repoſe.

In Travelling take care how you go firſt, unleſs you be in Company.

An Action that is wicked at the bottom, and only good in outward appearance, is eſteemed but for a time; but the value that Men have for an Action that is really good, laſts for ever.

It is better to go leiſurely, and reſt now and then, than to run full drive, and loſe our ſtrength by making over-much ſpeed.

Why do we repent a ſecond time of an Action that we have already repented of?

Why do we imagine that we live, when we do not live independantly on any?

Why do you contract Friendſhip with Perſons that have no Merit? Such neither deſerve any ones Friendſhip, nor Enmity.

Do Juſtice to others, that ſo they may do the like to you.

If you would acquire Authority with eaſe, be Complaiſant.

If you deſire to have your own Merit owned, acknowledge the Merit of others.

To be accompliſh'd, you ſhould not approve that in others which you don't approve in your ſelf.

Agreeable Raillery has the ſame effect in Converſation, as Salt in our Victuals; but Raillery that is picquant begets averſion.

Don't

Don't rally with thoſe below you, leſt you loſe the reſpect which they owe you; but only with your Equals, that ſo you may not be confounded, if they return Railery for Railery.

The moſt excellent of all Moral Virtues is to have a low eſteem of our ſelves: It has this advantage in it, that it attracts not the Envy of others.

Never give Advice unleſs you are ask'd, eſpecially to thoſe who are not capable to receive it.

Speak of good things, and then you ſhall hear nothing but what is good.

Be not prodigal of your Benefactions to thoſe who are not recommendable for any good Qualities; for it will be the ſame thing as if you ſow'd in barren Heaths.

When you have no Learned Perſons near you from whom you may learn, learn from the Ignorant by obſerving their Defects, to avoid falling into them.

An Ignorant Perſon is not a Man, and the Learned without Virtue is not Learned.

Make your ſelf eſteem'd by the reputation of ſpeaking Truth; that ſo if neceſſity ſhould oblige you to tell a Lie, Men will yet believe that you have told the Truth.

A pleaſant Lie is preferrable to a Truth one knows not how to ſwallow.

Man ought to ſpeak, becauſe it is Speech that diſtinguiſhes him from a Beaſt; but in ſpeaking he ought to know what he ſays, that ſo he may be accounted a Man of Wit.

Say what you know in proper time and place, but do not ſpeak it out of time, leſt you diſhonour Knowledge.

Whiſ-

Whiſper to none in Company, tho' you tell them very good things, becauſe naturally Men are apt to be Jealous one of another.

Tho' you be Learned, nevertheleſs think your ſelf Ignorant, that you may not hinder your ſelf of the advantage of being able to learn.

Tho' he that ſpeaks much, may be wiſe ſometimes, yet notwithſtanding he paſſes in the World for a Blockhead and an Impertinent buſie body.

Whatever Perfections you have, do not boaſt of them, becauſe Men will not believe you on your own Word.

Be not weary of hearing; for we learn to ſpeak by hearing others

How ſecurely do thoſe ſleep, that are the Favourites of Kings?

Why don't we call him an Enemy that ſees and ſuffers his Benefactor to be ill treated?

We may live well enough without a Brother, but we can't live without a Friend.

What Friends ſoever you have, yet don't neglect your ſelf: For tho' you ſhould have a Thouſand, none of them loves you more than you ought to love your ſelf.

As Kings are above all, ſo their Words and Actions ought to ſurpaſs the Words and Actions of all, that ſo they may have the reputation of Greatneſs added to their juſt Title.

The Character of a Wiſe Man conſiſts in three things; to do himſelf what he ſays others ought to do, to do nothing contrary to Juſtice and Equity, and to bear with his Neighbour's Defects.

The greateſt of Obligations is that of a Scholar towards his Maſter.

Force

Force conſiſts not in utterly deſtroying an Enemy, but in ſubduing his Iraſcible Appetite.

Do not rejoice at the Death of any one, for you will not live always, and you will die as do others.

He who is a Friend to the Good, hath nothing to fear from the Wicked.

Two things cauſe Affliction; a ſorrowful Friend, and a joyful Enemy.

Have no Intimacy with eight ſorts of Perſons, with an Envious Man, with him who ſhall have no regard for you, with one that is Ignorant, a Madman, a Covetous Man, a Lyar, a mean Fellow, nor with a Calumniator.

Life is a Sleep, and Death is the time of waking out of it, and Man marches between them both as a Phantoſme.

The Liberal Man is beloved of God, acceptable to Men, near to Paradice, and far remote from the Flames of Hell.

How much kindneſs ſoever you have ſhewn your Wife, how long ſoever ſhe has boarded and bedded with you, yet after you are dead, tho your Carcaſs be not then laid in the Grave, ſhe is thinking where and how ſhe may have another Husband.

Hatred between Relations is worſe than the bite of a Scorpion. The pain which this latter cauſes is ſoon over; but the hatred of the other is ſeldom, if ever, at an end.

The way not to be uneaſie to good Company, is to be very pleaſant in it, or elſe to hold ones Peace, and hear others.

Good Council has a much greater effect than a good Sword, it may entirely ruin an Army, and

and it is very much if one Sword can kill an hundred Enemies.

The Raven will ſooner become white, than he that ſeeks for Knowledge without ſerious Application will become Learned.

He that will Marry without Money, is like a Huntſman that wou'd take a Stag without Dogs; and he that wou'd needs be Devout without underſtanding, is like Paper whereon nothing is written.

In Summer we long for Winter, and when Winter is come we curſe it; ſo true is it that Man can never be contented with one condition of Life.

In the World we eſteem thoſe that do not deſerve our eſteem, and are apt to deſpiſe thoſe who really merit it; but the World is like the Sea, where the Pearl lies at bottom, and nothing but Carrion ſwims at top.

Is not Wine a thing to be admired, that makes a Liberal Man of a Covetous one?

The World is like an Inn, where the Traveller lies to day, and from whence he departs the next.

He that has no Money is like a Bird without Wings, and a Ship without Sails.

Raillery is good, but then it muſt not exceed the bounds of good Manners.

Shut not your Gates againſt thoſe who wou'd come in, and do not refuſe your Bread to thoſe who wou'd eat.

The Will of God confounds the Deſigns of Men.

Do the Good to God that you would to your Neighbour.

Beware of other Mens Misfortunes, that ſo others may not take Example by yours.

The thing that hurts us is our bad Education.

Words are for Women, Actions for Men.

Tho' your Enemy ſeems no more than a Piſmire, yet watch him as an Elephant.

Eat and Drink with your Friends, but neither ſell to, nor buy any thing of them.

To ſpeak to a ſenſeleſs Man, is all one as not to ſpeak to him at all. The more you ſhall ſpeak to him, the more you will create trouble to your ſelf.

Every one ought to ſpeak according to his own Profeſſion, and not according to the Profeſſion of other Men.

The beſt is not to ſpeak of things you cannot remember without Grief.

Neither aſk nor deſire what is impoſſible.

Learn to bear with courage and reſolution the changes of Fortune.

Every Night always produces ſomething that is new; and none knows what will happen before the Sun riſes.

A beautiful Woman and Wine are two Poyſons.

Where-ever the Poor happens to be at Night, he finds there his Palace.

A thouſand Robbers can't ſteal from a Poor Man that is Naked.

Man returns after the ſame manner he came.

The more things are forbidden, the more we long after them.

He who ſees a Friend without Faults, dies without a Friend.

Com-

Communicate to none what you deſign to do, becauſe you may be laught at if you ſucceed not.

Reſt, both in the one and other World, conſiſts in two things; to live in good Correſpondence with ones Friends, and to diſſemble with ones Enemies.

He that no longer cares to live, ſays all that he has in his Heart.

Reſpect and Civility between Friends ought to be mutual.

The ſtupid with his Stupidity, acts what the wiſe Man does with his Wit.

Deſire of living diverts us from great and noble Undertakings, and begets in us a habit of Idleneſs and Sloth.

How ſhort would Life be, if Hope did not eke it out.

None in this World can truly be called a Man, but he that miſtruſts every Body.

The way not to commit any Faults in ſpeaking, is to hold ones peace.

Guard your ſelf once from your Enemy; but twice take heed of your Friend.

Hope is an admirable Companion; if it be not always leading us where we long to come to, at leaſt its Company is very agreeable and entaining.

He that fiſhes for Pearls, plunges himſelf into the Sea; and he who aſpires at Greatneſs, ſpends whole Nights in watching.

He that knows very well what he looks for, never regards the Dangers he muſt meet with before he finds it.

The

The eaſineſs of giving is as much to be condemned in Women, as Avarice and tenaciouſneſs in Men.

Great Souls appear in publick, when ever they are in a capacity of doing good; but they conceal themſelves when in Poverty, and importune no body by begging.

When you ſee the poor Man at the Gate of one that is Rich, lament the Fate of the Poor, that he has need of the Rich; and lament alſo the Fate of the Rich Man, for the fordid love he bears to his Riches. But when you ſee the Rich at the Gate of the Poor, bleſs the Poor Man in that he hath need of nothing, and bleſs the Rich Man for the Honour he does to the Poor.

Long Diſcourſes are tireſome, and lull the moſt patient as well as the wiſeſt aſleep.

The bigger a Book is, and the more it weighs in your hand, it does not follow that it is ever the better.

Conſider that what you love is nothing but Skin that covers Blood and Bones.

He that will become a puiſſant Lord obtains what he deſires at the Court of Kings.

Three things make an eaſie acceſs to Kings; curious Arts, Riches, and Eloquence.

It is no Wiſdom to go by a way that you know nothing of.

Three things render the Reigns of Kings agreeable; eaſineſs of Acceſs, Juſtice and Liberality.

Ignorance is unjuſt towards all the World.

A Story becomes old after you have once told it.

In the Age we live, to diſcover what we know, and what we are capable of, is the ſame thing

thing as to throw away Pearls on purpoſe to have them loſt.

Don't complain of the World, for what good can be expected from it? Kings themſelves ſuffer in it, What reſt then or quiet will the Poor find in it? therefore if you deſire Quiet, you muſt find it in Retirement.

He that has Virtue protects and maintains Virtue, juſt as Diamond poliſhes Diamond, and that Perſon loves Virtue who commends it, and conceals its flaws.

Virtue is now no longer in the World, the Honey is taken out of it, and only the Waſps remain in it.

He is to be looked upon as the leaſt of Friends that is the moſt Ceremonious.

We might yet live pretty happily, were not Ceremonies the obſtacle in the way.

With Strangers we ought to uſe Ceremonies, but let them be baniſhed from Friends.

'Tis leſs troubleſome to be Sick ones ſelf, than to have the care of a Sick Perſon.

Every one according to his degree hath his Afflictions to undergo, and none of us all have Letters of Exemption as to that point.

Man ought to be firm and ſteady as a Rock, and not flitting and moveable as the Wind.

Meekneſs and affability is the Salt of good Manners and excellent Qualities.

Patience is the Pillar that ſupports Prudence.

An honeſt Woman loves her Husband, and tho' ugly, ſhe ceaſes not to be the Ornament of his Houſe.

How Poor ſoever the Husband is, he is as happy as a King, when his Wife is Wiſe and obedient.

In

In the Judgment of the Wiſe we ought to avoid Marrying five ſorts of Wives; a Widow that has Children by a former Husband; a Woman richer than himſelf; a Widow that bewails the loſs of her other Husband; a Woman that ſpeaks ill of her Husband in his abſence; and laſtly, a Woman that has Beauty, yet is but of mean Extraction.

Lyars commonly are moſt given to Swearing.

Perſons of Birth and Probity are Friends to the higheſt degree; but the Friendſhip of Perſons of a baſe and mean Extraction is ſeldom ſolid.

The Innocent may ſpeak what they pleaſe with good aſſurance.

Thoſe who are below being envied, are not troubled with over many good Qualities.

Do not approve that in others which you condemn in your ſelf.

Shun the Company of ſuch Perſons as take pleaſure in tormenting others; you may juſtly fear being burnt your ſelf, when you ſtand too near the Fire.

He that beſtows his kindneſſes on the Wicked, does the ſame thing as if he returned nothing but Evil on thoſe who are Good.

Patience is the beſt Buckler in the World to defend a Man from being affronted.

Conſidering what a troubleſome World we live in, there's no great Satisfaction to be taken in it.

We muſt do as the Ant, work hard in Summer, to get wherewithal to live comfortably in the Winter.

You

thing as to throw away Pearls on purpoſe to have them loſt.

Don't complain of the World, for what good can be expected from it? Kings themſelves ſuffer in it, What reſt then or quiet will the Poor find in it? therefore if you deſire Quiet, you muſt find it in Retirement.

He that has Virtue protects and maintains Virtue, juſt as Diamond poliſhes Diamond, and that Perſon loves Virtue who commends it, and conceals its flaws.

Virtue is now no longer in the World, the Honey is taken out of it, and only the Waſps remain in it.

He is to be looked upon as the leaſt of Friends that is the moſt Ceremonious.

We might yet live pretty happily, were not Ceremonies the obſtacle in the way.

With Strangers we ought to uſe Ceremonies, but let them be baniſhed from Friends.

'Tis leſs troubleſome to be Sick ones ſelf, than to have the care of a Sick Perſon.

Every one according to his degree hath his Afflictions to undergo, and none of us all have Letters of Exemption as to that point.

Man ought to be firm and ſteady as a Rock, and not flitting and moveable as the Wind.

Meekneſs and affability is the Salt of good Manners and excellent Qualities.

Patience is the Pillar that ſupports Prudence.

An honeſt Woman loves her Husband, and tho' ugly, ſhe ceaſes not to be the Ornament of his Houſe.

How Poor ſoever the Husband is, he is as happy as a King, when his Wife is Wiſe and obedient.

In

In the Judgment of the Wiſe we ought to avoid Marrying five ſorts of Wives; a Widow that has Children by a former Husband; a Woman richer than himſelf; a Widow that bewails the loſs of her other Husband; a Woman that ſpeaks ill of her Husband in his abſence; and laſtly, a Woman that has Beauty, yet is but of mean Extraction.

Lyars commonly are moſt given to Swearing.

Perſons of Birth and Probity are Friends to the higheſt degree; but the Friendſhip of Perſons of a baſe and mean Extraction is ſeldom ſolid.

The Innocent may ſpeak what they pleaſe with good aſſurance.

Thoſe who are below being envied, are not troubled with over many good Qualities.

Do not approve that in others which you condemn in your ſelf.

Shun the Company of ſuch Perſons as take pleaſure in tormenting others; you may juſtly fear being burnt your ſelf, when you ſtand too near the Fire.

He that beſtows his kindneſſes on the Wicked, does the ſame thing as if he returned nothing but Evil on thoſe who are Good.

Patience is the beſt Buckler in the World to defend a Man from being affronted.

Conſidering what a troubleſome World we live in, there's no great Satisfaction to be taken in it!

We muſt do as the Ant, work hard in Summer, to get wherewithal to live comfortably in the Winter.

You

You are a Slave to your bodily Pleaſures; yet there is no Pleaſure but what you may enjoy in the Retirement of your Mind.

Little Quarrels now and then among Friends reſult in the endearing of Friendſhip between them.

To go about to inſtruct a wicked Man, it is to put a drawn Sword into the hands of a Murtherer.

A diſſolute Wretch is capable of doing all the miſchief imaginable.

The reaſon wherefore Courtiers make their Court to Kings with ſo much Zeal and Paſſion, is, becauſe they know this to be the moſt ready way to elevate them to the Honours and Dignities to which they aſpire.

A Monarch that only indulges himſelf in his private Pleaſures and Satisfactions, and ſuffers his Subjects to live in Miſery, will quickly ſee the Luſtre of his Greatneſs eclipſed.

Hope comes after Deſpair, juſt as the bright ſhining of the Sun ſucceeds to a dark and diſmal Night.

When an Ignorant Perſon is advanced to an honourable Station, his extravagance is ſo great, that he won't ſuffer a Learned Man to come near him.

Let Beauty be never ſo miſerable, yet this is always peculiar to her, that ſhe attracts the Eyes of all the World.

A Man of Wit, if he pleaſes, will make you believe the Moon is made of a Green Cheeſe.

Learning has this advantage, that it makes thoſe who are great Maſters of it command thoſe to whom they are Inferiour.

We

We ought never to glory either in our great Eſtates or Friends; but, if in any thing, that we are Learned, Virtuous, and of good Morals. 'Tis a mighty Diſgrace for a Learned Man to be Vitious; but an Ignorant *Dervis* is a thing that is much worſe, and both of them do teach a Religion they know little of, and at the ſame time deſpiſe.

A Man that has Wit, and yet in every thing conſults others, is but half a Man; and he that has none, and yet will take no Advice, is not a Man.

Don't deſire to be informed of him whom you intend to make your Friend, but enquire of him who is his Friend; becauſe every body does naturally encline to tread in the ſame ſteps as his Friend does. If he be Wicked, do not pretend to keep at diſtance from him, but do it in earneſt; but if he be good, keep cloſe to him, and you'll become good too.

Have no familiarity with the Sluggard, the Wicked do eaſily corrupt the Good. Don't you ſee that Fire turns to Aſhes, by being ſo near them?

The greateſt Debt we owe is that to our Maſter who teaches us, and it is the firſt which ought to be paid, and that largely too; not ſo much to be quit of our Obligations to him, as out of a Reſpect to his Perſon.

Learning, with relation to proud Men, is much what like Water, with reference to Mountains and eminent Places; for in the ſame manner as it is contrary to the nature of Water to riſe of it ſelf, ſo alſo is it contrary to the nature of Learning to make Men become Proud.

Do you desire to be Learned without taking pains for it? This is one of the Thousand Species of Folly that are in the World.

He that Watches all Night, is glad of the approaching Day.

What Shame! What Affronts! What Vexations does a Man bring upon himself, only by his damnable Idleness!

He who Teaches, and does not practise what he Teaches, is like a Hen that has Wings, but does not fly with them.

The Wealth after which you run with so much eagerness, is like your Shadow; which, if you offer to pursue, it still keeps before you, but if you fly from that, it follows you.

You who are Learned, be content with your Fortune, lest an over-affluence oppresses and troubles your Mind. A Brook derives pure Waters from its source, but it grows muddy as soon as ever it overflows its Banks.

What is Time, but a precipitate course, that is continually hurrying us on to Death in spight of our Teeths? And what surprises Wise Men is, that the Traveller is jogging on in that way, even then when he is taking his rest.

You that Weep when you are Born, whilst the Gossips are rejoycing and Merry-making, endeavour so to live, that you may be able to rejoyce and triumph at the time when your Friends are lamenting, I mean, at the hour of your Death.

Patiently endure all the Attacks of those that Envy you, you will by that means conquer them all. Thus Fire it self is put out, when it meets with nothing that it can burn.

Would you overcome your Enemy without Fighting? confound him with Vexation, and make him mad at you; Scorn him and be Virtuous: theſe are ways that will be more tormenting and cruel to him than either Sword or Piſtol.

Whatever care is taken to avoid all occaſions of Detraction, there are none can keep themſelves from falling under the laſh of Mens ill Tongues. If you be ſilent, they will ſay you are Dumb; if you are not Prodigal, then preſently you are Covetous; and if you are Generous and Beneficent, then you are Prodigal; wherefore let ſuch foul Mouths ſay their Pleaſure, don't you fear the Judgment of God.

Deſpiſe no body, how low ſoever their Circumſtances are. Fortune may raiſe them up, and bring you down.

Whil'ſt Fortune ſmiles on you, and you command others, carry your ſelf prudently; becauſe you muſt ſhortly leave all theſe things. Conſider thoſe who are gone before you, conſider Empires, all is paſt, and of all that hath been, nothing remains but the ſhoutſteps of Vertue.

Memory ſoon is loſt, but Writing continues long.

Do not ſhorten long Nights by ſleeping them away, nor lengthen out the day which is ſo ſhort by Wickedneſs.

We ſee thoſe of moſt excellent Qualifications oftentimes in a ſtarving Condition; and the moſt unworthy wallowing in Riches; and the greateſt Wits (without knowing any reaſon) do rank themſelves in the number of the latter.

How do all things turn topsie turvy by time! Manners are corrupted. Inconstancy reigns over all things. 'Tis just like our Shadows in the Water, where our Heads, which is the noblest part, hangs downward, and our Feet, the vilest, is uppermost.

The World is Mad, and favours those that are most like it. Wo then to 'em, if ever the World should come to its Wits again!

If Knowledge without Religion were highly valuable, nothing would be more so than the Devil.

Keep your distance from Kings, and their Wrath, and make no Court to those, whose words are no sooner pronounced than executed.

To attain to the heighth of Wisdom, we must neither Eat, nor Sleep, nor Speak too much.

Nothing does better set forth a great Talker then a tedious and cold Winter's Night.

All manner of Wickedness derives its Original from sight, as a great Fire is kindled by a small Spark.

A good Book is the best of Friends: You can entertain your self pleasantly with that when you have not a Friend on whom you may safely relie. It is no Blab to reveal your Secrets, and it will teach you Wisdom.

The Body grows fat by much Sleeping, but the Mind improves by much waking.

He that spends his time about things of little use, loses that which might be of great Service to him.

The more Wit any Man has, the less he speaks, wherefore it is as certain, that He who talks much has little Wit.

Few

Few of those who ask advice find themselves deceived, and their business never succeeds the worse for it.

By patience we come to the end of all things; but that is such a Vertue as few Persons practise, and that too very rarely.

Great Fortitude of Mind appears in an hour of Patience.

There is none so Learned but some body may be more Learned than he.

Meditate much, and you will understand the better.

Words are like Arrows shot at a Butt, before they are let go, you endeavour to make them hit the Mark.

Knowledge is an Inheritance belonging to Man. It ought to be taken where e'er it is to be found, and we are to leave every thing else, as having no right to it.

The love of Riches is a sore Disease; it is putting a Man into an Agony to make him crave an Alms, and it is Death to him to be denied.

We seek after Wealth, and oft-times do not find it; and yet, a most strange thing! we never regard the end of our days, but yet we find that.

It would not be so troublesome to a Learned Man to employ his Nails in polishing Marble, to bite an Anvil with his Teeth, to be continually roving up and down on the Sea, to undertake a Voyage to *Meroe*, and not have wherewithal to Eat by the way, to go to Mount *Caucasus*, and bring from thence a Stone of an hundred pound weight, as only to see (and that at a distance too) the countenance of an Ignorant Coxcomb.

He that is not contented with what he has, if it be a ſufficient competency to live upon, neither knows God, nor Honours him.

Wiſdom and Courage ſignifie nothing, when Fortune leaves us.

Fortune comes to us with leaden Feet; but flies from us with Swallows Wings.

When a King ſpends his whole time in Sports and Pleaſures, you may juſtly ſay his Kingdom will be made up of Calamities and Wars.

Nothing is to bitter and melancholly to Mankind as the loſs of Friends.

Where are Kings? Where are other Men? they have trod in the ſame Paths as thou doſt now.

You, who have preferred this periſhable World to all other things, and who have accounted thoſe happy who have made the ſame choice as you have done, take of this World what neceſſity requires you ſhould take of it, *viz.* That Death is the laſt moment thereof.

Speak nothing that is indecorous or unſeemly; if you hear any ſuch thing ſaid by others, think on ſomewhat elſe, and make as if you did not hear it.

The World is like an Inn which receives Travellers: He that neglects making Proviſion for Neceſſaries to go further, is a Madman

Don't be ſeduced by a Multitude, becauſe you will ſtand alone by your ſelf when you die, and ſhall be called to give your Account.

Think ſeriouſly from whence you came, and whether you are to go, and where you are to be, to all Eternity.

Riches conſiſt in what is ſufficient, and not in ſuperfluity.

Juſt

Just as Fire is kindled by Wood, so is War by Words.

The Fault that Detraction cannot be excused of, is, fullying of Truth.

Don't wonder that you see Vertuous Persons in Disgrace and Contempt, or high Places filled with those that do not deserve them: Open your Eyes, and consider, that the Stars which are innumerable, lose nothing of their Light, and that the Heaven turns only to make us see sometimes an Eclipse of the Moon, sometimes an Eclipse of the Sun.

FINIS.

A New and eaſy Method to underſtand the Roman Hiſtory: With an exact Chronology of the Reign of the Emperors: An Account of the moſt Eminent Authors, when they flouriſh'd; and an Abridgment of the Roman Antiquities and Cuſtoms. By way of Dialogue, for the Uſe of the Duke of *Burgundy*. Done out French, with very large Additions and Amendments, by Mr. *Tho. Brown*.

Miſcellaneous Letters, giving an Account of the Works of the Learned, both at Home and Abroad. To be publiſhed Monthly.

Both printed for *Richard Baldwin*, near the *Oxford*-Arms in *Warwick-Lane*; and *William Lindſey*, at the Angel in *Chancery-Lane*.

Books ſold by Richard Baldwin.

THE Works of *F. Rabelais*, M. D. in five Books; or the Lives, Heroick Deeds and Sayings of the good *Gargantua* and *Pantagruel*, and his Voyage to the Oracle of the Bottle. As alſo his Hiſtorical Letters. To which is added the Author's Life, and Explanatory Remarks. By Mr. *Motteux*. Never before printed in *Engliſh*.

Bibliotheca Politica: Or an Enquiry into the Antient Conſtitution of the Engliſh Government; with reſpect both to the juſt Extent of Regal Power, and to the Rights and Liberties of the Subject. Wherein all the chief Arguments, as well againſt as for the late Revolution, are impartially repreſented and conſidered. In XIII Dialogues. Collected out of the beſt Authors both Antient and Modern. To which is added, an Alphabetical Index to the whole Work.

The World bewitch'd (is now publiſh'd) containing an Examination of the common Opinions concerning

Spirits, their Nature, Power, Administration, and Operations; as also the Effects Men are able to produce by their Communication. Divided into four Parts. By *Balthazer Bekker*, D. D. and Pastor at *Amsterdam*. Vol. I. translated from a French Copy, approv'd of, and subscribed by the Author's own Hand.

A Collection of Speeches of the Right Honourable *Henry* late Earl of *Warrington*, *viz.* I. His Speech upon his being sworn Mayor of *Chester*, in *November* 1691. II. His Speech to the Grand Jury at *Chester*, *April* 13, 1692. III. His Charge to the Grand Jury at the Quarter-Sessions held for the County of *Chester*, on the 11*th* of *October*, 1692. IV. His Charge to the Grand Jury at the Quarter-Sessions held for the County of *Chester*, on the 25*th* of *April*, 1693.

Letters of State, written by Mr. *John Milton*, to most of the Soveraign Princes and Republicks of *Europe*, from the Year 1649, till the Year 1659. To which is added, an Account of his Life. Together with several of his Poems; and a Catalogue of his Works, never before printed.

Mathematical Magick: Or the Wonders that may be performed by Mechanical Geometry. In two Books. Concerning *Mechanical Powers*, *Motions*. Being one of the most easy, pleasant, useful (and yet most neglected) part of Mathematicks, not before treated of in this Language.

Mercury; or the secret and swift Messenger, shewing how a Man may with privacy and speed communicate his Thoughts to a Friend at any distance. The second Edition. By the Right Reverend Father in God, *John Wilkins*, late Lord Bishop of *Chester*. Printed for *Richard Baldwin*, where is to be had, The World in the *Moon*.

England's Interest: Or, a Discipline for Sea-men: Wherein is proposed a sure Method for raising qualified Sea-men for the well manning their Majesties Fleet on all occasions. Also a Method whereby Sea-men will be obliged mutually to relieve each other on board the

Men

Men of War yearly, or thereabout; except where any Sea-man by his own voluntary Consent shall be willing to stay longer. Likewise is shewed the Advantages which by these Methods will accrue to the Nation in general, and in particular to the Merchants and Sea-men: For hereby the Wages now given in Merchant-Ships will be brought lower, and every Sea-man will have the liberty of chusing his own Commander, after the first Year, and continuing with him, if he so likes. By Captain *George St. Lo.*

An Answer to a Paper written by Count *d'Avaux*, the French King's Ambassador in *Sweden*, concerning the Proposals of Peace made by *France* to the Confederates.

An Essay concerning Obedience to the Supream Powers, and the Duty of Subjects in all Revolutions. With some Considerations touching the present Juncture of Affairs.

An Essay concerning the Laws of Nations, and the Rights of Soveraigns. With an Account of what was said at the Council-board by the Civilians upon the Question, Whether their Majesties Subjects taken at Sea, acting by the late King's Commission, might not be looked on as Pirates? With Reflections upon the Arguments of Sir *T. P.* and Dr. *Ol.* The Second Edition. Both by *Matth. Tyrdal*, Doctor of Laws.

The Antiquity and Justice of an Oath of Abjuration. In answer to a Treatise, entituled, The Case of an Oath of Abjuration considered.

A Sermon preached before the Right Honourable the Lord-Mayor, and the Court of Aldermen of the City of *London*, at St. *Mary-le Bow*, on the 29th of *May*, 1694. By *John Trenchard*, M. A. Rector of *Wrexhall* in the County of *Somerset*, and Chaplain to the Right Honourable the Earl of *Manchester*.

A Poem on the late Promotions of several Eminent Persons in Church and State. By *N. Nate*, Servant to their Majesties.

The

The Doctrine of the Holy Trinity placed in its due Light, by an Anſwer to a late Book, entituled, *Animadverſions upon Dr. Sherlock's Book, &c.* Alſo the Doctrine of the Incarnation of our Lord aſſerted and explained.

Liturgia Tigurina: Or, the Book of Common-Prayer and Adminiſtration of the Sacraments, and other Eccleſiaſtical Rites and Ceremonies, uſually practiſed, and ſolemnly performed in all the Churches and Chappels of the City and Canton of *Zurick* in *Switzerland*, &c.

The Tragedies of the laſt Age, conſider'd and examin'd by the Practice of the Antients, and by the common ſenſe of all Ages; in a Letter to *Fleetwood Shephard*, Eſq; Part I. The Second Edition.

A ſhort View of Tragedy; its Original, Excellency and Corruption; with ſome Reflections on *Shakeſpear* and other Practitioners for the Stage. Both by Mr. *Rimer*, Servant to their Majeſties.

A new, plain, ſhort and compleat *French* and *Engliſh Grammar*; whereby the Learner may attain in few Months to ſpeak and write *French* correctly, as they now do in the Court of *France*; and wherein all that is dark, ſuperfluous, and deficient in other *Grammars*, is plain, ſhort, and methodically ſupplied. Alſo very uſeful to Strangers that are deſirous to learn the *Engliſh* Tongue; for whoſe ſake is added a ſhort, but very exact *Engliſh Grammar*. The third Edition, with Additions. By *Peter Berault*.

Truth brought to light; or the Hiſtory of the firſt 14 Years of King *James* I. In four Parts, *&c.*

Travels into divers Parts of *Europe* and *Aſia*, undertaken by the *French* King's Order, to diſcover a new way by Land into *China*; containing many curious Remarks in Natural Philoſophy, Geography, Hydrography, *&c.* Together with a Deſcription of *Great Tartary*, and of the different People who inhabit there. Done out of *French*. To which is added a Supplement extracted from *Hakluyt* and *Purchas*, giving an Account of ſeveral Journies over Land from *Ruſſia*, *Perſia*, and the *Mogul*'s Country, to *China*, together with the Roads and Diſtances of the Places.